A playne and godly expositiõ or declaratiõ of the cõmune Crede (which in the Latyn tonge is called Symbolum Apostolorum) and of the .x. cõmaundementes of goddes law/ newly made and put forth by the famouse clerke/ Mayster Eraſmus of Roterdame/ at the requeſte of the moſte honorable lorde/ Thomas Erle of wylt, ſhyre: father to the moſte gracious and vertuous Quene Anne wyfe to our moſte gracious ſoucraygne lorde kyng Henry the. viii.

Cum priuilegio.

¶ To the ryght excellent & moſt honorable lorde Thomas Erle of Wyl ſhyre: and of Ormonde/father to ye moſt gracyous and vertuous Quene Anne wyfe to the moſte gracyous ſoueraygne lorde kynge Henry the. viii. Erasmus of Roter-dame/ Greatynge.

Sawe and preyued full well moſte honorable Erle/ that of ſome perſones I ſhulde be accuſed of lewde boldneſſe & preſumpcyō: yf I wolde take vpon me/to make any cōmētary or worke vpon the Crede named the Symbole of the Apoſtles/after ſo many/& ſo famouſe wryters of the churche/among whome Cyprian takyng this mater in hande fyrſt of any Latyn mā hath in ſuch wyſe handeled it: that no mā/ that euer hath folowed hym yet vntyl this day/ hath ben able to ouerget him/or to come any thynge nere vnto hym. Agayne on the other ſyde/ me thought I ſhuld be accuſed of impro byte & lewdeneſſe/ yf I wolde nat fulfyl

and accomplysche your requeste / namely desyrynge so holy & so vertuous a thyng with a good and godly affection / specyally / seyng that you haue so well accepted & taken in good worthe that my former seruyce rather than benefyte done to you / in expoundynge and declarynge the .xxii. psalme . And I do knowe also wel ynough / that you do nat requyre of me / to take this lytle laboure / for your owne cause : whiche do nat nede any instruction or informacion of me. But you do desyre it for other more ignoraũt and vnlerned persones. And therfore I haue so handeled the thyng / that I haue shaped and ordred al myne oratyon and speche / after suche forme & maner as myght be moste mete and agreyng to the capacyte of thase that are symple. Nether do I see or perceyue ony whytte at all / what laude or prayse I shal gete by this my labour : excepte it be peraduenture because that I haue spoken certayne thynges somwhat after a playn and homely perceyuable facyon / howe be it as for prayse / I passe not vpon it . But wolde god / that the yonge Soldyers of the Christian cheualry / maye take as moche fruyte and profyte hereof: as both

your moste honourable lordeshyppe / of your excellent charite and goodnes with desyre/and as I also / acordyng to suche lytle power as god hath lente me / haue endeuored myself/& gyuen dilygẽce/that they sholde do. In the meane season/our lorde is to be prayed vnto/that he of his bounte and goodnesse wyll supply that/ where my power doth wante and fayle/ and that he / whiche hath inspyred into you this deuoute and godly affectyon towarde his religyon and fayethe / wyll vouchesafe to send prosperous lucke and good ende/not in this thynge onely/but also in all other thynges / which of loue and zele towardes the honoure of god/ and furtheraunce of vertue and good christen lyuynge you shall enterpryse or begynne/well mought your honorable lordeshyp fare/yeuen at Friburge. The yere of our Lord 1533.

¶ A Dialoge called the Symbole or instruction in the christen fayth or belyef/made by Maister Erasmus of Roterdame. The persons speakyng/ are the Maister/and the Disciple/the one is marked by M. the other by D.

☞ The fyrste instruction.

DISCIPLE.

I Am and haue byn a great whyle very desyrous and sore lōgyng in my mynde/to be ascrybed and receiued into the company and felowshype of the chatholyke church/which is the house of god/out of the whiche churche no man ought to hope the obtaynyng of euerlastyng helth and saluation. And therfore I beseche you/ that of your charite you wyll helpe my desyre and purpose. MAB. If thou haue ben washed in the holy bathe of

Out of the chyrche/ which is the house of god/is no hope of saluacion.

baptysme after due fourme and maner than arte thou by the reasō therof / cuen alredy admytted and receyued into the householde or company of the catholyke churche. D I S. ye but this thynge was doue vnknowyng to me/by my god fathers and godmothers. But nowe/in as moche as god of his goodnes hathe graūted me to come vnto this age whiche as it may be eafely corrupted to vyce and vngracyousnes and errour so is it (as I suppose) apte to receyue instructyon to vertue and good lyuynge & ryghte beleffe/ I thynke it to be ryghte and accordyng/ bothe that I shulde fulfyll the promysse/that my sureties haue made vpon my head and also that I my selfe do prouyde & see for myne owne helthe and sauegarde/& do myne owne busynes also in myn owne persone/& nat all by other folke/wherfore I beseche and pray you/ that you wyll euen so deale with me / as yf you dyd teache and informe a persone hauyng no maner learnynge or knowlege at all. A S. Deare sone/that lorde whiche hath inspyred this mynde into the: the same/of his goodnesse/ shall promote and helpe the forwarde vnto this: that thou dost desyre. D I S. De

I not

Jnot nede thã to haue an instructour & teacher: ℳ A B. Jf there were no nede of an infourmer or teacher: than shulde Christ haue sayd al in vayne these wordes to his Apostles. ✠ Go yon & teache all nations. But though thou haddest gottẽ syr hundreth teachers/ to instruct the/yet is it the lorde / that dothe truely and effectually teache this phylosophye and wysdome. For so it hath pleasyd god and hath lyked hym to gyue his benefites and gyftes to one man by an other man. ℳ J. why hathe it lyked hym to do so: ℳ A B. Fyrst/to thentent/that all pryde & arrogancye myght be excluded: whiche / that spyryte the louer of meke and mylde myndes: doth hate and abhorre/and secondaryly / that through doyng benefytes and good dedes / eche to other charyte and loue myght be purchaced/encreased/and nourished among christen folke. And yet neuertheles neyther may the wetour or teacher here chalẽge ony whit of prayse to hym selfe/ yf he doth his offyce and duety / neyther the dyscyple or learner to hymselfe yf he doth profyte or go forwarde. All these prayse/ euery whitte of it is due to god / whiche inwardly by his spyryte, bothe

Mar. 16.

why it hathe pleased god to giue his benefytes to one man by an other/two causes.

doth tempet the ozgane and instrument of the teacher/and also doth transfozme and chaunge the mynde of the learner. Let vs therfoze bothe togethet beseche the lozde of his mercy/that by his inspiration both thou mayst wysely aske and demaunde/& I also may frutefully and holsomely make aunswere vnto the. D. So be it. M. Go to nowe than/and demaunde. D. That vnspeakeable beaute & fayznes of the house of god (as I said) meruaylously mouyth and styzryth my mynd/& causeth me to be enamoured on it. But I pzay you which is the way foz a man to entre into it? M. who so euer wyl entre into a house/goth to the gate. D. Shewe me the gate. M. A. Sayncte Paule shewyth it/that heuenly doctour

Hebree.11. ☞ He that cometh to god (sayth he) must beleue. And in the.v. Chappytre to the Romanes. ✻ By whome/we haue

Hebze.11. waye and entraūce thzough fayth: into this grace. Agayne to the Hebzues: he sayth. ✻ without fayth it is vnpossyble to please god. The doze oz the gate of fayth: is a very low doze oz gate/but after that one is entred ones with in it/it sheweth to hym the vnspeakeable maiestie of the power/of the wysdome/and of

Fayth is the dote/wherby we entre into the house of god: that is the churche.

the

the goodnesse of god. Stoupe therefore and bowe downe thyn head / that thou mayste be worthy to entre: and goo in. D. what is this: that thou dost say? M. I meane/Laye from the / and set a part all carnall wytte or iudgement/and the subtyle argumentes of mannes natu-rall reason/that thou mayst symply and vndowtedly beleue / and gyue credence/ vnto what so euer thynge the authorite of god hath taught vs to our helthe and saluacion / although to mannes reason and iudgemente / it dothe seme neuer so much false / fowlyshe/vnreasonable and vnpossible. Mannes reasonyng and ar-gumentacion may dysceyue/the bodyly senses or wyttes of man may? disceyue/ onely god / as he can not but be god: so can he neyther dysceyue/neyther be dis-ceyued. DISCIPLE. what is fayth? MAG. To defyne fayth some what playnly and familyarlye / to the that arte vnlearned. There ar two prin-cypall powers of mannes soule / that is to wyte / the vnderstandyng & the wyll. By the power of vnderstandyng: we do iudge what is to be chosen / and by the wyll we doo desyre that thynge/whiche vnderstandynge or reason (whiche are

The. ii. prin-cipal powers of mānes sou le/vnderstan-dyng & wyll.

Through the offence of Adā and Eue both mannes vnderstōding and also his wyll are vicyated and corrupted.

bothe one) hath shewed vs for to be delyred. Both those two partes hath ben corrupted through the cryme & offence of them which were the fyrste parentes of all mankynde/that is to wyte/Adam and Eue. The contagion of this euyll hathe yssued from them/into all theyr posteryte and offsprynge. And by the reason hereof it is brought to passe/that both with our reason/as with a corrupte ye/we do wene and iudge thynges to be whiche are not/or els not to be suche maner thynges as they are in very dede/ and also that with our corrupted wyll (whiche thynge chaunceth oftentymes to sycke men) we do desyre noysome and deadly thynges/in the stede of profytable and holsome thynges. Agaynst these two euyls/the goodnes of god hath prouyded for vs two remedes/that is to wyte/faythe/which purifyeth and clensyth the hart/that is to saye/the mynde and reason/as beynge the fountayne of the soule and charite/which strayghteneth and amendyth our croked and corrupte wyll. Faythe as it were a lyght shynyng before vs in the darke dryueth away all errour/in those thynges specially/whiche doo appertayne and be-

Two remedies agaynst the aforsayd euyll faythe which purgeth the hert & charite whiche strayghteneth the croked wyll & appetyte.

Faythe.

longe

longe to helth and saluacion. Charyte putteth awaye croked and lewde affections and desyres / that we myghte desyre and folowe onely those thynges / which god hath prescribed or commaunded. Fayth iudgeth and teacheth what is to be done. Charite executeth ye same in worke / as beyng the minister and seruaunte of fayth. But the eye of faythe is fyxed and set fast principally vpon god. Charite hath as it were two eyes / with the ryght eye it loketh stedfastly on god and with the left eye it boweth or tourneth a syde towarde thy neyghboure / whyles it loueth god / as beyng the most hygh & perfyte goodnes aboue all thynges / & loueth the neyghboure / as beyng naturall chosen for goddes sake. Fayth therefore / where of we doo speake / is a gyfte infused and put into mãnes mynd of god / thorough whiche man without any doutefulnes dothe beleue all those thynges to be most true / whiche so euer god hathe taught and promysed to vs / by the bokes of both testamẽtes / the olde and the newe. This fayth stretcheth it selfe to thre maner tymes / that is to the tyme that is passed / to the tyme that is present / and to the tyme that is to come /

Charyte.

Charyte is the seruaunt of fayth.

Faythe hath one eye. Charite hath .ii.

what fayth is.

that

that is for to saye/ fyrste it beleuyth that the worlde was made by god/and what so euer thynge the holy diuyne scripture maketh mention to haue ben done in old tyme passed. Secoundarely: that the worlde and the churche is gouerned of the same god / euen this daye also. And laste of all / that all those thynges shall come to passe & be fulfylled/ what so euer the sayde scriptures do / eyther promyse to good and vertuose men/or els do threten to wycked and vngodly persones. All these thynges we doo thorow the gyfte of fayth / farre more certaynly beleue: than we do those thynges / whiche we do gather by argumentacion & reasonynge or els of which we haue sure perceyuynge and knowlege by all our outwarde senses. DIS. But in as muche as the bokes of the holy scripture haue com to vs by men/wherof than cometh that stedfaste and sure persuasion or beleue. There is no man so wycked: as to thynke or iudge / that god maye be suspected of falsehed & vntruth/ but it may be douted / whether all these bokes haue ben wryten by the inspiracio of god. MAG. Verely this certaynte ryseth of many causes/but principally & chefly of one

Fayth is the moste sure knowlege / that is in this worlde.

The cauſes mouyng vs to geue fast and sure cre

of one: fyrste of all it ryseth of naturall consente/for those thynges: whiche are taught in those bokes: are a great parte of them agreable to the naturall iudgemēt of reason: a certayne sparke wherof remaynyth yet styll euen in men after the falle. Secoundarily of the meruayllouse wondres or myracles / by whiche bothe the olde and also the newe testament haue ben gyuen and taught. For neyther haue suche wondres ben done euer at any other tyme / or in any other thynge / neyther euer any man eyther durste/or coulde haue fayned lyke thynges vnto them besydes this of the meruayllouse and wondrefull consente and agremente of all the thynges amonge themselfe and of eche with other. DIS Of whiche thynges: MAS. Of the fygures and prophecyes whiche proprely do appertayne and belonge to the olde testament. Adde hereunto the truth and euydence in the performynge and fulfyllyng of those thynges/whiche the olde testament eyther hadde shadowed and signifyed by figures/or els had promysed by the mouthe of the prophetes. In the examinacion of wytnesse: thou knowest wel/that the consent and agre-

dence to the scriptures of god.

Natural consente.

Myracles.

The perfyte agrement of the fygures & ppheeyes of the olde testament both among them selues & also with the new testament.

ment

met of the recordes among themselues/ is of great waygh̄t and greatly to be regarded. Compare that Christe / whiche by many darke ridles and figures is signifyed and shadowed in the law of Moses/whome so many prophetes dyd promyse/and that at dyuerse and sondry tymes with hym/whom the history of the gospell doth set forthe playnly afore our iyes / as it were in a scafolde / and thou shalt see all these thinges perfytly agree to gether. Ouer and besydes this/Prophetes doo meruaylously consente and agree amonge themselues one with an=ther / where as amonge the philosophers of the worlde/there is great stryfe and contrarycte of dyuerse and sondry opinions. Adde also to these thynges afore rehereed / the constant and stedfaste consent and agrement of all tymes and of all nations / and the faste conspiration of them vnto this phylosophye hole with one mynde and acorde / for who so euer wrote any thynge / were he neuer of so hyghe and excellent wyte / whiche the whole worlde dyd so receyue / which the worlde dyd with so great constancie and stedfastnes retayne and cleue vnto that so many thousandes of men/of chyl=

dren /

ien/of women/and of virgins/neyther with dyuerse & sondry kyndes of death/ neyther with torments/more fearefull than deathe/coulde be plucked away frō it/whose myndes the lyght of fayth had purifyed: And this thyng is by so much the more meruayllous and wonderfull/ for that this philosophie as it were a certayne sonne/ dyd sodeynly shyne and gyue lyghte thorough out the whole worlde/ and dyd ouercome and gete the victory/ neyther by the helpe of myghte and power/neyther of rychs/ nor of any mānes craft or polycye/neyther fynally by any worldly helpe or ayde/ and also for that it hathe hytherto agaynste the power of kynges/agaynst worldly wysdome/agaynst heretykes beyng a thowsand maner wayes instructed & armed to impete/ and to be shorte agaynste all the engynes of the Dyuell/ stande faste and sure/not able to be shakē/according to the promysse of Christe. ☞ And the gates of hell shall not preuayle agaynst it. DIS. I perceyue nowe some lyght to shyne cuē to myn yes also though beyng halfeblynd. But which is that chyef and prynceypall thynge? MAG. Verily thou hast touched it all redy of thyne

The wonderfull vertue & myght of the Christiane philosophie.

Math. xvi.

one

one accorde. D I S. Howe for haue I touched it vnwares? MAG. For thou feleste and perceyuest (as thou sayeste) some lyght to haue shyned in to the yes of thyne harte. This is doutles the spirite of Christe / whiche hathe nowe begonne to shewe his efficacite & strength in thyne harte and as I hope and trust / shall fynyshe & make perfyte that which it hath begonne. For this is the earnest peny or pledge of the dyuyne spirite / which by his secrete inspiration doth so confirme strengthen and establysh mannes mynde / that neyther the power of the deuylls / neyther aungells / neyther any creature at all / is able to departe it / and plucke it awaye from the fayth and hope / whiche are in Christ Jesu. Suche an affection can no persuasion of men ingendre i our myndes / which is a very sure & an vndouted token that all thynges are done and wrought from aboue by god. For no maner thynge doth sette the mynde of man in quyetnesse and reste / saue onely this philosophye. D. O happy are they / whom it hath chaunced to haue this gyfte. MAG. Let vs pray and desyre it with sure truste / and we shall haue it. D I S. ye but whan

Fayth is cauled principyally by the inspiracion of the holygost.

so euer you do name the bookes of both the testamentes: you do name & speake of a great (bycause I wyll not saye of an vnmesurable) sec/but what thyng dy you aduyse me to learne: that am yet very ignoraunte/and more than an infaunte or babe in Christe. M A G. The worldly scyences inuented by men: haue (as thou knowest) theyr rudymentes and pryncyples. So lykewyse this heuenly philosophie also / hath certayne rudymentes and prynceppies or rules and instructyons whiche are fyrste taught to hym / that is a yonge begynner and learner in it. D I S. whence shall I fetche these sayd rudymentes? M A G. you may fynde them in the Symbole or Crede / which partely for the auctorite of it/and partely for a dyfference from other Symboles / is called the Symbole or Crede of the Apostles / and the olde authores do otherwhyles calle it the Rule of the fayth or beleffe. This is a speche brefly comprehendynge in fewe wordes / the summe of those thynges: whiche are necessarely to be beleued of all men vnto eternall saluacyon. This Symbole or Crede/in the olde tyme / they that were baptyzed whã they were growen in age

why the cõmune Crede is called the Symbole of the Apostles.

dyd recyte openly / euery man with his owne mouth (and were than called Catechumenu) afore that they were dypped in the holsome water. D I S. why is it called the rule of fayth or beleffe.

why the crede is called the rule of fayth.

M A. Bycause that accordyng to this stylle and stronge inflexible Squyer or rule of verye and trouth all the opynyons of men are dyrected and corrected/ & by it also all the errours swaruyng and goyng awry from the trouth/ both of the then paynymes/ of Iewes/ and of heretykes are straightened and amended/ for the trouth of god is syngle/ and alwayes contayneth one / and vnmoueable/ whiche sayth/ * Heuen and erthe shall passe away/ but my worde shal abyde and not passe awaye. D I S. But what meaneth this worde Symbolere. M A Symbolum is a Greke worde / whiche cometh of this verbe (Symmuallo) which signyfieth the same that (confero) do the in the latyn tonge/ that is / to bryng together. This word (Symbolū) the Grekes haue vsed many maner wayes / and in dyuerse significations. For otherwhyles/ they do call (Symbolū) the seale or marke which is empryntyd on letres/ vesselis/ to thentēt that they shuld not be opened

* Math. xxiiii.

The significacions of this greke worde Simbolum.

The fyrst signification of this worde Symbolum.

opened of suche as were not mete & cõue
nient. Somtyme agayne / they do call
symbolum a gage (whyther it be money
or a ryng / or ony other thyng) that they
gaue from thẽ / as many as were appoint
ted / & had made promyse to haue a cõmu-
ne banket or feast togyther to the assu-
rañce / that euery one of them shuld kepe
his appoyntemẽt / & no man withdrawe
or absente hymselfe. Besydes this also /
they do cal (Symbolũ) the token that is
gyuen betwene the spouse and the spou-
selle / of theyr consente eche of them to
other: to the ende / that neyther of them
maye shrynke from theyr promysse and
bargayne. And last of al / they call (Sym
bolum) that token or cognysaunce whi-
che was gyuen to the soldyers / as many
as fought vnder one & the same standerd
& bãner / whiche somtyme was a watche
worde / somtyme it was without wordes /
and therfore of them it is called (Sym-
bolon Aphonon) ysmoche to saye as a
dombe tokẽ / without ony voyce or soũde.
And this was done to the ende / that the
souldyers whiche were all vnder one ca-
pytayne shulde knowe eche other / and
that yf ony person wolde attempte or go
baptyzed whan they were growen in a-

The seconde signification

The thyrde.

The fourth.

this marke and token/ they myght haue perceyuyng and knowlege of hym. D J. These thynges haue you spoken very playnly & clerely. But I desyre & long to here the cõuenience and agremẽt of the names (that is to saye) why the Crede is called by this namẽ Simbolũ or how this name agreyth to it. M A B. Thou seyst / that in baptysme / the forehed of hym that is regenerate is marked or sealed with the fygure of the crosse. And sayncte Paule calleth the Corinthyans whiche had professed the gospell: & His epystle/not wryten forsoth with ynke in parchemente/but in theyr hartes / with the spyryte / whiche spyryte is called the fynger of god. The mynde that is ones thus sealed and marked to god it is not lawfull to breake vp / or to open / to the deuyll. And the same Paule speaketh in this wyse to the Corinthyãs. & we haue this treasure in earthen vesselles. The mynde therfore of man/through baptysme/is made the vessell of the holy ghost whiche vessell is sealed or marked with the sygnet of fayth/ ye moreouer Christ hathe sealed it with his owne blood. & And in the gospell / our lorde compareth the kyngdome of heuen / that is to

How al the .iiii. significacions of simbolũ: do agree vnto the crede The sealyng of a vessell or of an epystle.

ii. Cor. iii.
Luce. xi.
ii. Cor. iiii.

Lucc. xiiii.

wytte/

wytte / the grace of the gospell / vnto a feaste royall / vnto which al men of al nations ar called. Now who so euer hath professed Christe in baptysme he hathe gyuen a gage / to come vnto this noble feaste / so that it is not lawfull for hym now to starte backe. Besyde this / we rede oftentymes / that Christe is called by the name of a spouse as the churche / lykewyse is called by the name of a spousesse / as in the mystycall Cantycle / and in the thyrd chappter of Johan / ye more ouer the soule of eche man in the professyon of the fayth is wedded vnto Christ her spouse. Saynct Paule declareth this / wrytynge vnto the Corinthyans sayng. ☞ I haue maryed you vnto one husbande / that you shuld shewe your selfe a chast virgyne to Christe. Therfore a token is gyuen of bothe partyes / that it can not be lawful for either other at ony tyme to go about a dyuorcemẽt Christe gyueth the earnest or pledge of his spirite. ☞ Man beleuynge with his herte to his iustificacion / and confessyng or knowlegynge with his mouthe / to his helth and saluacyon doth agayne of his part / gyue a toke or pledge to Christ ☞ Great is the mysterye (as sayncte

The gage belongyng to a cõmune feast or banket.

The toke gyuen betwen the spouse & the spousesse.

ii. Cor. xi.

Ephe. v.

Paule sayth of this mariage whiche is made/ & knytte with a fast/and a sure vn loosable bloud/ betwene Christe and the churche. D I S. I verely dyd wene euer vntyll this tyme / that onely vyrgyns professyng the religious lyfe / had ben weddyd to Christe. W A S. Forsoth they are agayne maried/ rather thā maried / and in the ordre of spouses they are chyefe in preeminēce/ beyng so moch the more nere to ye spouse/by how moch they are more lyke vnto hym/but in baptysme the soules euen of marynes also / and of carters / and of shomakers / are made the spousesses of Christe. And it is all one and the same token/ that is gyuē to all men/as well to the vylest beggar as to the myghtyest kyng or prince that is. And of this thynge doutles/ oughte those that are abiectes and outcastes / in the syght of the worlde / to take a certayne godly pryde/ for that in such thynges whiche onely do gyue the very true felicite/and whiche do make men truely excellent/ truely ryche / truely myghty / and truely noble: they are egall and matches to kynges and prynces/ be they neuer so ryche and great of power. D I S. you shewe here the maruaylous & wonderfull

It is all one spirit that is gyuen to all them that beleue in Christ of what estat or degree so euer they be. Poore & ryche hygh & lowe/ all are one in Christe.

derful benignite and goodnes of god. Luc.xxiii.
MAGISTER. whome can that
moste meke and gentyl Lambe refuse or
reiecte: whiche / whan the theffe hau-
gyng on the crosse dyd pfesse/ forthwith
dyd bydde hym to the brydale feaste/ and
of a synfull person and blasphemous a-
gaynste god / made hym partaker with
hym of his kyngdome. DISCIPLE
Forsoth al thyngs agreen meruayloussly
wel hetherto. MAGISTER. Fy- The watche
nally and laste of al/they which are new worde or the
borne agayne by the holy bathe of bap- badge of sol-
tisme: they do professe the Euangely call diers i warre
chyualrye or warre / and do become ser-
uauntes and souldyers vnder the immor-
tall captayne Jesu Christe/ and are bo-
den with his mylytare sacramẽtes/ and
doo receyue the gyfte or reward of the
spirite. So that it is a poynte of ex-
treme vnfaythfulnes/and also vnkyndes
nes/to forsake this captayne/and runne
from hym to the tyrauntc deuyll. Now who do forsa
all they do forsake hym / not onely whi- ke christ their
che doo denye Christe / and doo runne capitayne.
vnto the Turke or vnto the Jewes.
But also whiche with theyr hole herte &
mynde are gyuẽ to the worlde/ & worldly
commodytes and pleasures. For the

ryghtuose man also falleth euyn seuen tymes in a daye. But he ryseth anone agayne by the quickues and strength of fayth/ whiche / lyke fyre dothe alwayes labourre vpwarde vnto heuēly thynges.

DJS. woide god that spyryte wolde vouchesaffe to wryte in my herte/ and to seale faste that/ whiche he hathe wryten with a sure and an vnviolable Symbole or seale. MA. wold god he wold vouche saffe to cōmytte to thy herte and myne that inestymable treasure/ and that whi che he hath put and layde vp in our hertes: to make sure & defende it with his seale or marke. DJS. But we must thā offre and gyue to hym cleane parchemēt and a cleane vessell. MAG. ye and euen this thyng also shall he hymselfe graunt vnto vs / howe be it not without our owne helpe and worckyng therunto.

DJS. O how happy and blessyd a feast is that/ whiche both in this worlde hath theloye of a good and clere conscience & from hens doth sende vs vnto the celesti all feast: MAGJS. ye moreouer how happy and howe blessyd a mariage is that: which maketh vs one with god/ whome to cleue and stycke faste vnto: is moste hyghe and syngulare felycyte:

DJS.

WIS. But cheualry or warre is a name of labour and trauayle. MAG. ☞ No man is crowned saue onely he which hath fought lawfully. But the paynes that are to be take in this worlde are transytorye/and endure but a shorte whyle. * The crowne or reward is euer lastyng/and shall neuer corrupt or fade/ furthermore yᵉ labour or trauayle that is here/the spirite doth make dulcet and swete with so many solaces and comfortes/ that all the residue maye be suffred and endured not onely pacientlỹ/but also gladly and chcrefully. * This lyfe is a battayle/whether we wyll or not/ we can not chuse/but we must warre eyther on goddes parte or els on the deuylles. They that warre on the deuylles parte/ * whiche is called the prince of this worlde/ do suffre more harde and more paynfull thynges than doo they that warre on goddes parte. And Chrystes souldyers do ioye & reioyce no lesse/than they do/ which do seche and hunte after swete and pleasaunt thynges/ bothe by lande and water: but they ioye after an other maner or fashyō. May rather they onely are/truely gladde & ioyfull/ besyde this the stypende or wages/which these

ii. Timo. ii.
ii. Cor. iiii.
i. Petri. v.

Job. vii.

Jo. xii.

The cōparyson of the estate of Chrystes souldyers & the deuyles warryers.

two capytaynes do paye to theyr soul-
dyers are excedyngly farre vnlyke / and
contrary the one to the other/that is to
wyte to triūphe eternally in heuen with
theyr capitayne Chryst/& to be gyuen to
the euerlastyng fyre of hell with the ty-
raunt the deuyl. M. It is a meruaylous
thyng thā/that the cōmune sort of men
do lede theyr lyfe after suche maner / as
they w. M. The cause therof is/bycause
many men do pronounce the symbole or
crede with theyr mouth/& few do beleue
with theyr hart/or yf they w beleue they
beleue but coldely and faintly. M. But
I haue a great whyle desyred to here yᵉ
rudimentes and principles of the heuen
ly phylosophie. M. Rudimentes they
are in dede / but that whyche is lowest
thyng here passeth and surmounteth
farre all the hyghest poyntes of worldly
wysdome. But bycause we do better &
sonner perceyue those thynges/which we
are gredy and very desyrous to learne/
therfore they that do teache humayne
disciplynes / are wont to commende the
sayd disciplynes vnto theyr disciples &
hearers by dyuerse meanes/but princy-
pally bycause of the authour/of the mat
ter of the fourme & of the ende. M. I do

1.Cor.i.

not

not well perceyue that which you do say
M. As for example the science of phy-
syke hath for the authour of it (Hippo-
crates) & (if we beleue poetes) Apollo/it
treateth & is occupyed aboute thynges/
which do helpe or hurte the helthe of the
body. This is the matter or materyall
cause of it. It standeth by knowledge of
natural thynges/ and by experimentes.
Thynke this to be the fourme/the ende
of it is ye helth of ye body as farre forth
as is graunted to man for to haue helth
in this worlde. D. Thou makest here no
mencion of lucre. M. That peraduen-
ture is the ende or pryck where vnto cer
tayne physicions do laboure/but yet the
ende of the arte or science/is the prospe-
rous helthe of the body / lykewyse the
Stoike philosophy hath for ye authour
of it(zeno) it treateth what is vyce and
what is vertue / it gatheryth or conclu-
deth with dialecticall reasons/it prom-
yseth trāquillite & quietnes of mynde/but
in this lyfe onely & it also false or disceyt
full/for nothyng doth verily quiete and
set at reste the mynde of man/saue onely
the grace of Christe/which they dyd ne-
uer so muche as ones dreame of. But of
this philosophy of which thou beginnest
now we

The author of Phisicke.

The matter wherof it treateth.

The fourme.
The finall cause or ende of it.
Thauthour of the stoyke philosophie.
The matter.
The fourme.
The ende.

Nothyng ꝺe
teth the myn
ꝺe of mā: saue
onely the gra
ce of Chriſte.
The author /
The matter /
The fourme /
and the ende
of the chriſtē
philoſophie.

nowe to be a learner / the author is god /
the matter is vertuoſe lyfe / the fourme
is the inſpiration of the eternall god /
the ende is the heuenly lyfe / nay rather
to ſpeake better al theſe thynges is god
hymſelfe. And zeno verily in many thyn
ges both doth diſceyue and is diſceyued
And bycauſe he is diſceyued in the ende /
it coulde not be choſen / but that he muſt
nedes be diſceyued / alſo in the meanes
to the ende. But here where god is all in
all / there can be none errour / no clowde /
none ambyguyte or doutfulnes. He is
the begynnynge / he is the progreſſe or
mydle courſe / and he is the ende. Seyng
than / that we do fynde men / whiche do
deſyre and go about to learne humayne
diſciplynes / with exceedynge great la-
boures & great coſtes beſtowed a longe
tyme / with how great feruoure of mynd
is it mete to learne this philoſophye /
whiche came from god / and whiche by
pure and cleane lyfe / with meruaylous
ſpede bryngeth vs vnto that bleſſed im-
mortalite. DIS. For ſoth you ſpeake
of a very precyous margarite or perle /
whiche ought (and not vnworthyly) to
be purchaſed and bought / though a mā
ſholde make ſale of all the goodes that

euer

euer he hath/to bye it with all. MA B. ye moꝛeouer it is well bought / though a man purchase it with the losse of his lyfe/ye though it dyd coste hym a thousand tymes his lyfe the purchase of it/ yet sholde it be bought good chepe/ and nothynge acoꝛdynge to the valure of it. But I thynke/it doth not nede me to reherce those thynges here/which myght make the benyuolent and welwyllyng/ attentyfe and docile oꝛ apte to take instruction/it is a great spooze to pꝛycke & pꝛouoke a man to pꝛofyte / and go foꝛward in any science oꝛ crafte/the loue of the teacher. But what thynge is moꝛe amyable oꝛ louely than is god? nay rather/what thyng is any whytte amyable at all besydes hym? And who can be slepy / and not gyue quycke attentions to here hym surely and vndoutedly pꝛomyslynge the eternall ioyes? And he is easyly and sone made docyle and apte to take instructiō: who so euer both louyth god aboue all thynges/& gyueth credēce to hym alone in all thynges / without any mystruste oꝛ doutfulnes. DI. My mynde is kendlyd and enflammed moꝛe and moꝛe. M. But let this communication had hytherto (if thou lyste) be the fyꝛste

Watth.xiii.

Benenolence
Attencion.
Docilite.

The exposycyon

fyrste instruction or lesson/which whan thou shalt haue well recorded and labored ouer agayne to thyselfe/by diligent consideratiõ/desyryng & callyng for the help of the diuyne spirite/than retourne agayne to me/and thou shalt be taught the residue. D. It shall be done.

¶ The seconde instruction.

Discyple.

I Haue done/as you bad me/& I am more desyrous: than I was to here the residue. M. Thanke be therfore to the most bountyous & benigne spirite of Christe. Nowe it resteth or remayneth fyrste of all to recyte the symbole or crede vnto the whiche thou shalt so much the sooner beare awaye/if thou vnderstande it/and shalt know both the summe or effecte/& also the ordre of the thyng. D. Therfore I long. M. Herke than & take hede. D. Therupon is al my mynde set. M. ☞ I beleue on god the father almyghty/creatour of heuen and of earth. And on Jesu Christe his onely sonne/our lord/which was cõceyued by the holy ghost/and borne of the virgyn Mary. And suffred vnder Ponce Pilate

Credo in deũ patrẽ oĩpotẽtem creatorẽ celi et terre. Et in Jesum Christũ filiũ eius vnicũ dñm

was

was crucifyed/dead / and buryed. went downe to hell & ye thyrd day rose agayn from death to lyfe. Ascended to heuens/ and sitteth on the ryght hand of god the father almyghty. From thence shall be come to iudge both the quyck & the dead. I beleue on the holy ghost. I beleue the holy church catholyke/the cõmunion of saincte s. The forgyuenes of synnes. The rysyng agayne of the flesshe. And ye lyfe euerlastyng. Amen. D. I here of you a hyest word. M. And thou sest a mustard sede. Now thou perceyuest (I trowe) that there is but one god/which name for all that comprehenderth thre persones/that is to wyte. The father which onely is of none other. The sonne whiche was begotten of the father/afore all tyme. The holy ghost which proceedeth from them both. D. I perceyue. M. Let not mannes wytte imagine here any transytore or bodyly thyng / all thynges here are eternall/vnspeakable/and incomprehensyble/to the vnderstãdyng of which mannes reason is obscure and blynde/ and they are perceyued onely by fayth. They are thre distincte in proprietyes / but they are all thre of one and the same substaunce or nature/ or of one essence/

which

minũ nostrũ/ qui cõceptus est de spiritu sãcto/natꝰ ex Maria virgine. Passus sub Pontio Pilato/crucifixus/mortuus & sepultꝰ. Descẽdit ad ĩferna / tertia die resurrexit a mortuis. Ascẽdit ad celos sedet ad dextrã dei patris omipotentis. Inde venturus est iudicare viuos et mortuos. Credo. &c.

Ro. ix.

Math. xii.

(whiche some men do suppose to be the more apte and mete worde) They are of one almyghtynes/of one maieste/of one wysdome/and of one goodnes. There is in dede an ordre in this trinite / but in equalyte there is vtterly in it none at all. For none of them is posteriour to the other in tyme. Neyther is one of them inferiour to another in dignite. The deyte of them all thre is one/& they thre are one god. Hereof ryseth the most general and most perfyte distinction of the Symbole into partes. The father hath the fyrste place / the sonne hath the secounde / the holy ghost hath the thyrde/ whiche is the charite or loue/and a certayne vnspeakeable bonde or knotte of them both. The father maketh all thynges / the sonne restoreth thynges fallen and decayed / the holy ghost worketh together with thē both. D. I vnderstand you very well. M A. But in the sonne bycause he alone toke vnto hym the nature of man his diuyne nature beyng in no poynte mynyshed or chāged/though he be one person/ yet is there many substaunces/that is to wyte/the diuyne substaunce / whiche he hath all one and the same with the father and the holy ghost

There is an order in the diuine trinite but none in equalite.

The dyuisiō of the Crede.

The father & sone are knyt to gether by the holy gost.

In Christe is but one yson and yet thre substances.

the soule of man/& the body of man/ whi che lykewyse as he was borne very god of god his father/ so he was borne a very man/of a wom̃ his mother. To hym doth the church cleue: as ye body of m̃ doth cleue to the head. And lykewyse as that diuine spirite doth ioyne and knytte together the father & the sonne: euen so dothe the same spirite glue the churche vnto Christe/ with a secrete and faste bonde/not able to be lowsed. The mysty call body therfore of Christe/ occupyeth the. iiii. parte of the Symbole or Crede. There are other diuisions of the Crede but this diuision shall shewe some lyght to hym/that is a begynner. Nowe therfore reherse thou the symbole agayne of thy parte. D I S. I shall with a good wyll. ☞ Credo in Deum patrem omnipotentem/conditorem celi et terre. *I beleue on god the father almyghty maker of heuen and of erth. M A. Here thou hast the fyrst portion. D I S. ☞ Et in Jesum Christum filium eius vnicum dominũ nostrũ. *And on Jesu Christe his onely sonne/our lorde. M A. Nowe arte thou entred into the seconde parte of the symbole which teacheth the diuine nature of Christe/wherof I tolde

The churche is the mistycall body of chrift ioyned to hym as to her hed/by the diuine spirite.

The fyrst yte of the crede.

The seconde.

tyde before. D. ✠ Qui cõceptus est de spiritu sancto/natus ex Maria virgine, ✠ which was cõceyued by ye holy ghost and borne of Mary the virgyne: M A. Here thou hearest the very & parfite nature of mã in Christ/& shalt by & by hear the redempcion of mankynde. D. ✠ Passus sub Pontio Pilato/ crucifixus mortuus et sepultus est. ✠ Dyd suffre vnder Ponce Pilate/was crucified/dead/& buried. M A. Thou hearest here/beside so many vndouted tokens declaryng hym to be a very mã: the meruaylous batayle and fyght of Christ/with the tyraũt the deuyl. D. ✠ Descendit ad inferna. ✠ He descendyd to helle. M A G. Here thou hearest/what that blessed soule of Christ dyd: at what tyme his dead body dyd reste in the Sepulchre. D. ✠ Tertia die resurrexit a mortuis. ✠ The thyrde daye he rose from the dead. M. Thou hearest here the victorie of the head/& the hope of the mẽbres. D. ✠ Ascendit ad celos. M. ascẽded to the heuẽs. M. Here thou hearest the triũphe of the victorious cõquerour. D. Sedet and dexterã dei pris omnipotẽtis. ✠ He sytteth at the ryght hande of god the father almyghty. M. Here thou hearest the euerlastyng & inse-

perable

perable monarchy or kyngdom of Christ to whom is gyuen all power and auctorite both in heuen and erth. D. ☞ Inde venturus est iudicare viuos et mortuos. ☞ From thens shal he come agayne/ to iudge the quycke and the dead. M. A. Here thou hearest his seconde comyng. For at the former tyme/ he cam i the humilite & lownes of the flesche to be the sauyour of all men. At the latter tyme/ he shal come in the glory of the father/ to iudge both good men/ & wicked men/ and to gyue to euery man a rewarde acordyng to his deserupynges. D. Credo in spiritū sanctū. ☞ I beleue in the holy ghost. M. Here thou hast the .iii. parte of the symbole or Crede. D. ☞ Sanctā ecclesiam catholicam. ☞ I beleue the holy churche. &c. M. A. Here thou hast the fourth parte of the Symbole/ which describyth the mystical body of Christe/ that is the church. Now yf thou take Christ whole there are but thre portiōs. And the holy churche/ very wel and cōuenuently is annexed and ioyned to the holy ghost. For by the gyfte and benefyte of this ghoste is holy/ what so euer creature is veryly and truely holy/ wherfore as sayncte Paule it is called the spirite of sanctyfi-

Math. xxviii

Christes two comynges ake two sondrye maners.

Math. xvi. The. iii.

The. iiii.

Rom. i.

cation. This is that spirite of the spouse whiche neuer departeth or goeth awaye from the bosome of the spousesse. And bycause Ecclesia in the Greke/dothe betoken a congregacyon. By this spirite dothe cleaue togyther what so euer is well & happely ioyned and knytte to gether. This is that vnspekeable eyrcle/ which ioyneth or coupleth to gether/the thre persones among themselues/ and whiche with them also glueth good aūgels and good men/all to gether in one. For the name of the churche maye comprehende also the blessyd spirites/ all be it that god came not to redeme thē whiche contynued stable in that good and blessyd state in whiche they were creatyd. But mankynde/bycause it was fallen from the state/in which it was made by the fyrst parentes Adam and Eue: vnedyd to haue a redemer. But nowe go forth on with the reslidue of the crede. D. ☞ Sanctorum cōmunionem. ℟ The cōmunion of sayntes. M A B. This parcell/ certayne men do vnderstande/ that it doth by apposicyon expounde the nexte parcell goyng before/ whiche is sanctam ecclesiam catholicam ℟ The holy catholike churche. For this worde

Ecclesia.

The cōmunion of sayntes thre maner wayes taken and expoūded

Eccle

Ecclesia(id est)churche:is a name of so-
cyete and felowshippe / and it is contry-
nuall and a fast vnlooseable ioynyng to-
gether of all the membres of Christe/ a-
mong them selues / eche with other.
How be it certayne other men do thynk
rather/that the seuen sacramẽtes of the
churche are betokened by these wordes.
And certayne other agayne do thynke/
by these wordes to be signyfyed the cõ-
munc felowshyppe or partakynge eche
with other of al good workes. D I S.
℞ Remissionem peccatorum. ✠ I be-
leue remission and forgeuenes of synnes
MAG. Here thou dost heare / what is
the pollecie and good ordre of this cytie
or cõmunaltie/in this worlde/in whiche
worlde as there is no parfyte felycyte
euyn so is there in it neyther parfyte pu-
rite and clennes / neyther full saturyte
and satisfieng of mannes mynde.
And therfore it happenyth often tymes
that they whiche haue grcuously fallen
into synne: haue nede of a remedye/and
that they whiche are weake and feable:
haue nede of strength and hartenyng.
Now eyther of these.ii.thyngs/doth the
grace of god gyue sufficiently / vnto vs
both by other meanes / but pryncypally

and espeeyally by the Sacramentes of the churche. And therfore whan thou hearyst remission and forgyuenes of synnes / thou hearest a double medycyne or salue the one by the holy and blessyd bath of baptysme / and the other / by the sacrament of penaunce. DIScI. Carnis resurrectionem. ℟ I beleue the rysyng agayne of the body. MA. Here is opened & shewed vnto the / the ende of our warre / and the consummation and perfection of the churche / and eyther the eternall felicite / or els the eternall calamite and miserie of the whole man / that is to wyte / both in body and soule. DI. ℣ Et vitam eternam. ℟ And euerlastyng lyfe. MAG. Here thou hearyst the vntomparable hiere or wages / and rewarde / whiche our capytayne hathe prepared and ordayned for his soldyers / yf they warrynge faythfully acordyng to the ensaumple of theyr capitayne / vnder his standerd or banner / shall haue acquyted them selues manfully / euyn vnto theyr death. Thou hast nowe all the pryncypall and generall partes of this holsome tale or Comedye / thou hast also all the actes and scenes of that heuenly order / and setter forthe of this

Remission of synnes thorw baptisme and penaunce.

Comedy sette in ordre by a wonderfull and vnspeakable dispensation. D I S. Are there any that make a more subtyle diuision of the Crede/than this? M A. Ye there are certayne men of a later tyme/whiche in stede of .xii. artycles/ doo make .xiii. Some there are agayne/ whiche make .xiiii. nat acordyng to the order of the texte. But folowyng this consyderatyon/ that all the artycles doo belonge eyther to the dyuyne nature of all the persones/ or els to the humayne nature of Christe/ or els to the mystical body of Christe/ to euery one of these/ they do applye certayne artycles or partelles and so are there made .xiiii. artycles. But this distinction or diuision helpeth but smally/ and is of lytle weyght or value to the purpose that we haue in hande. For after this maner myght men ymagyne also other diuisions/ acordyng to the diuersite of mennes wittes/ and to the diuerse consyderatyons that may be made of the same thynges. But that is the principall & head poynt of all/ that he sayth here the worlde to haue ben myghtyly created of god/ and of the same god/ by his sone/ to haue ben wysely & mercyfully redemed/ the begyn-

ryng & decourse of the churche the holy ghost gouernyng it by his secret inspiracions & breathynges/ the cõsummacion and perfection of the church whã the sonne shall delyuer his kyngdome holy/ perfyte and quiete to his father. D I S. Certayne men do assygne and gyue to euery one of the Apostles: one artycle of this Crede. W A B. yf they that so do say true/ than are they disceyued/ which had leuer make .xiiii. artycles. But yet neuertheles this was prophytably deuysed and founde out: to the entent doutelesse that such as were vnlettred/ myght at ones with one laboure/ as it were by ymages sette in order: emprynt and graue faste in theyr remembraunce/ bothe the names of the Apostles/ and also euery one of the artycles. For it shulde be very conuenient and accordyng/ that all the parlers and closettes of christen men were decked & adourned with suche maner tables/ as these. D I S. O good lorde/ how copyous philosophie or wysdome is comprehended in this so lytle/ and so short a Symbole. W A B. But it is very probable and likely/ that among thẽ in olde tyme the crede was yet shorter/ than this. For it shulde seme/ that they

For what intente it was deuysed/ that the Apostles made ech one of them one artycle of the Crede.

they made an ende of the crede with this clause. ☞ Inde venturus est iudicare viuos et mortuos. * From thence shall he come to iudge the quycke & the dede. This may we gather of the symbole of Athanasius / whiche / though he dothe declare this symbole / yet doth he touch none of these thynges. Neyther doth the symbole / whiche is rehercyd in the canons / for the symbole made in the counsell holde at Nice / goth no further than the aforesayd clause / saue onely / that it addeth these wordes. ☞ Et in spiritum sanctum * And in the holy ghost / which same symbole beside this / differeth in many wordes / both from this symbole / and also from that symbole or crede / whiche is songen in the masse / whiche semeth to haue ben made in the synode holden at Constantinople. The same also is gathered of Tertullian / as out of his boke made agaynst Praxea. Agayn of the boke de virginibus velandis / in the begynnyng. Also in the boke de prescriptionibus hereticorum. M. Is any of those thinges than superfluose which are added afterwardes? A. God forbyd But these thynges haue ben added and put to / bycause of contentious & grosse

persones/that the speche sholde be more
expresse and euydent rather than fuller
and perfyter. ¶ For whan thou hearyst
the wordes. ☞ Qui conceptus est de
spiritu sancto. which was conceyued by
the holy gyoste/thou hearyst the profes-
sion and knowledgyng of the thyrd per-
son. Agayne whan thou hearyst (passus
est) that Christ hath suffred: than vnder-
standest also forth with the churche/for
which he dyd suffre. ¶ For our lorde dyd
neyther suffre for aungells/which neded
it not/neyther for the deuylls/whiche
were fallen neuer to be repayred or re-
stored agayne/muche lesse than dyd he
suffre for beastes. Thou hearyst also the
fountayne of all remission/for neyther
baptysme/neyther the sacrament of pe-
naũce/hath theyr efficacie and strenght
from any where els/than from the pre-
cyous death of Christe. Also whan thou
hearyst. ☞ Tertia die resurrexit a mor-
tuis/ascendit in celos. ✠ That he rose
agayn from death/& ascendyd into heue
thou seyst the rysyng agayne of the bo-
dyes to be shewed/which we do all loke
for with sure and stedfaste hope. ¶ For the
heed raysyng in heuen/wyll not suffre
his membres to be vnperfyte & lackyng

theyr

heyr one halfe. He rose agayne whole
nd perfyte / and so shall we also ryse a-
ayne whole and perfyte. Laste of all /
hyan thou hearyst. * Inde venturus
t iudicare viuos et mortuos. * From
hence shall he come to iudge the quycke
nd the dead/this word(iudicare to iud-
ge)doth signifye and shewe the dyuerse
ewardes of good men / and of wycked
ynners / whiche afterwarde is spoken
more playnly by these wordes. * Et vi-
am eternã. * And the euerlastyng lyfe.
D. why is this crede called the symbole
of the apostles? M. That by this tytle
it myght be distincte and knowen from
the other Symboles / that is from the
Symbole made in the counsel holden at
Nice. Frõ the symbole made in the coũ-
cell holden at Constantinople/from the
symbol of Athanasi? & many other sym
boles / of many other mẽns makyng &
it is very probable & lykely/y* this was
the fyrste symbole of all that euer was
made. And lyke wyse as in the olde tyme
among those barbarous symple & truely
knowyng no fraude or gyle / euen in the
greatyst bargayns of all / eyther there
were no maner obligations or inden-
tures at all/or els they were very shorte
wrytyn-

why the com
mune crede is
called the sim
bole of the A
postles.

wrytynges / & it was sufficient to make a note in a paper / I do freely gyue or bequethe so many acres of land / to such & such a church / cuyn so as long as the pure & syncerite of the fayth was quyck and stronge in the myndes of men / eyther there was no nede at al of this wrytyng or obligacion / or els it was sufficient for it to be comprehended in very fewe wordes. The wycked curiosyte of phylosophers / and the peruersite of heretykes / was the occasion of so many wordes & so many symbols to be brought in / and cuyn lykewyse as the crafte and subtyle falshod of men hath ben the cause that in bargayns nowe a dayes there is nede of so many and so long instrumentes and wrytynges. But in none of al the churches dyd the feruent loue of holynes and vertue / and the syncerite of the faith long continue in vigour & strength neyther haue fewer hereseyes / nor more sodenly croped in to any congregacion or churche / than into the churche of Rome / wolde god that the pleasures of this worlde had no more plentuously flowen vnto it / ye moreouer cuyn this selfe same Crede / whiche sayncte Cipriane hath expounded and declared somwhat shorter than this is of owers

The curiosyte of philosophers and the peruersite of heretykes / gaue the occasiō of making so many and so long Credes.

We do say it. D I G. I beseche you re
serce it to me / if it shall be no payne or
trefe to you. M A G. Herken than.
¶ I beleue i god the father almyghty.
And in Jesu Chryst his onely sonne our
lorde / whiche was borne by the holy
ghost of the virgyne Mary / was crucy=
fyed vnder Ponce Pilate / and buryed.
He rose agayne the thyrd day / he ascen
ded to the heuens / & sytteth on the ryght
hand of the father. From thence shal he
come to iudge the quycke and the dede.
And in the holy ghost. I beleue the ho=
ly churche. The remyssion of synnes.
And the rysyng agayne of his body. D.
I perceyue here manye thynges to be
left out / and somewhat also to be added.
M. And sayncte Cipryan doth not dis=
semble or hyde that / for forthwith in the
fyrste article / he doth shewe that specially
ly and chefly in the churches of the easte
is added. * I beleue in god the father
almyghty vnuysyble and vnpassyble.
Agayne he sayth that addition / he went
downe into hell / not to be had i the sym
bole or crede vsed in the church of Rome
lykewyse agayn in that parcel * the ry=
syng agayne of this flesshe / he confesseth
& knowlegyth the pnowne (this) to be

Credo in deū
patre omnī=
potēte. Et in
Jesu Chryſto
filio eius vni
co dominō nō
ſtro / qui na=
tus eſt de ſpi=
ritu ſancto /
ex Maria vir
gine. Cruci=
fixus ſub Pō
cio Pilato / et
ſepultus eſt.
Tertia die re
ſurrexit. Aſ=
cendit in cē
los / ſedet ad
dextram pa=
tris. Inde vē
turus iudica=
re vivos et
mortuos. Et
in ſpiritu ſan
cto / ſanctam
eccleſiam / re=
miſſionē pec=
catorū. Huius
carnis reſur=
rectionem.

to be added in the churche of Cartage. There do wante some thynges/nay rather they do not wante/but are vnderstanden of other thynges/which are expressyd and set out all redy. Saynct Cypriane semyth not to adde this sentence. ☞ The creatour and maker of heuen and of earth. * But he gatheryth this of the Greke worde Pantocrator. For this worde doth not so muche sygnyfye one that is almyghty / as it doth syguifye one that holdeth all thynges / and that rulyth all thynges / whiche worde doth not expresse and shewe/that the worlde was created and made by god / but it doth tell vs and put vs in knowledge and remembraunce / that it is gouerned of god. Nowe wolde he not gouerne the worlde/that hath ben created and made of another.

Pantocrator.

And for as much as euyn the very Gentyles or paynymes/by the informacyon and teachyng of poetes do beleue / that the worlde was created by god / and seynge that also the boke of Genesis doth inculcate / and reherce the same thynge by so many wordes/they iudged this partycle to be more euydent / than that it neded to be expressed.

These

These wordes also were left out/ ✱qui conceptus est/ bycause in the gospell is sayd. ☞ Natum est/ for conceptum est/ for thus speaketh the aungell to Joseph/ ☞ quod enim in ea natum est de spiritu sancto est/ that is to saye. ☞ For that which is conceyued in her/ is of the holy ghoste. Therfore this worde ✱natum est) whiche is communne both to the chylde that is conceyuyd/ and to the chylde that is brought forth into this worlde semed to the olde fathers a more proper and a more mete and conuenient worde/ to sygnifye and betoken/ that thynge to haue ben done by the worckyng of the diuine spirite/ in as much as neyther in the conceyuyng was there any concupyscence of man/ neyther in the delyueraunce or byrth was there any violation of the virginall dignyte or integryte and clennes. Besydes this/ this worde ✱ conceptus soundeth or sygnifyeth a certayn thyng without fashyon and vnperfyte. For by lytle & lytle doth the sede crudde or grow to gether in the matryce of the woman/ and afterward taketh lyfe and soule. These thynges to saye of the conception of our lorde/ we are afrayed.

Matth. 1.

Agayne

Agayne in the article folowyng/he wyll not say * he suffred vnder Ponce Pilate so as we do say/but he sayd * was crucifyed/that he myght not onely expresse the deathe of hym/but also the maner & kynde of his death/neyther doth he adde (was deed)but onely sayeth was buryed For to that entent are men hanged on the crosse/that they shold there dye/neyther are men buryed excepte they be vndoutedly deed. And also whan he addeth (and rose agayne) that is to say/he returned agayne/in so sayeng he wyll openly and playnly ynough profesſe/that he was deed. And sayncte Augustyne doth not disagree or vary in this poynt from Cipryan/which repetyth it in this wyse. * Therfore we doo beleue vpon hym/whiche was crucyfyed/ and buryed vnder Ponce Pilate. Neyther dyd Cipriane saye. * He rose agayne frō dead men/but onely he rose agayne the thyrd day. For no man reuyueth agayne/but from death. And whan he sayth. That he sytteth on the ryght hande of the father/he addeth not of god/neyther almyghty whiche two wordes do seme to haue ben added & put to/out of the symbole of Athanasius. For what dyd it

needs

nede to expresse these wordes here i this place/seyng that it hath before called ye father of Jesu/god almyghty. Neyther doth he rede thus. Credo in spiritũ sanctum. I beleue on the holy ghost: lest he myght seme to begyne a newe Symbole or Crede/but hauyng respecte/ and referryng his speche vnto those thynges that wente before/ he had leuer vnderstande the verbe (Credo) which was also vnderstanden whan he spake of the sonne. I beleue in god the father/and in his onely sonne/and in the holy ghoste. For it is all one fayth: by whiche we do beleue the.iii. persones of one essence.
And anone after in the nexte artycle/ he sayth nat in sanctã ecclesiam: but leuyth out the ꝓpositiõ(in) shewyng the cause with many wordes/ why that prepositiõ is not to be added. Neyther doth he adde this worde(catholicã) nomore with saynt Austyne neyther adde it in the symbole: but he addeth it in his interpretatiõ/sayeng (vtiq; catholicam) that is to wyte catholique. And what neded it to adde this worde catholyque/ seyng that there is no church holy/but only the catholique churche/ which church this Epitheton or adiectiue(sanctã) holy dissevereth

nereth from all the churche of herefykes of the Jewes: and of the paynyms / and whan he sayth. And in the holy ghost / & by and by after doth put these wordes / the holy churche: leuyng out also the prepolition (in) it is euident that Cipriane dyd not rede (in sanctam ecclesiam.) And to make an ende / that laste clause: & euerlastyng lyfe is also lefte out. But this was sufficiently vnderstãde of the worde resurrection or rysyng agayn that went nexte before / in which is comprehendyd the sondry and diuerse rewardes of good men and wycked men. And also of that clause gone before / to iudge the quycke & the deade / as we haue sayd before. And that Cipriã dyd rede the symbole none otherwyse than I haue recyted / it is euydent and easy to perceyue / not onely by his interpretation and declaration made vpon the same: but also by the Epiloge or recapytulation whiche he putteth to afterwarde in the ende. For there shewynge that only to the father / sonne / and holy ghoste / is added this prepositi-on (in) and not in any wyse to the other artycles: he recyteth in this wyse.

☞ Sequitur uamq; post hunc sermonem. Sanctam ecclesiam. Remissionem

ctcatozum. Huius carnis reſurrectios
cm. Non dixit/in ſanctam eccleſiam.
Nec in remiſſionem peccatozum. Nec
n carnis reſurrectionem. Which is thus
noche to ſaye in Engliſhe. ☞ Foz it
lowcth after theſe wozdes. The holy
hurche. The remyſſyon of ſynnes.
The ryſyng agayne of this fleſhe.
lt ſayd not in the holy rhurche. Noz
n the remiſſion of ſynnes. Noz in the
yſyng agayne of the fleſhe. Wozeouer
eyng about warde to expounde and de-
lare this artycle. ☞ The ryſynge
gayne of the fleſhe: he maketh this pze
ace. ✱ Sed vltimus iſte ſermo qui reſur-
ectionem pronunciat / ſummam totius
erfectionis ſuccincta breuitate conclu-
it (whiche is thus moche to ſaye) But
heſe laſte wozdes and ſpeche / whiche
othe pronounce and ſhewe the reſurre-
tion/doth conclude and comprehēde the
umme and effecte of al the hole perfecti-
n/with compendious breffnes / doth he
ot here openly call this clauſe the laſte
nd theſe two wordes / vitam eternam.
Euerlaſtyng lyfe: ſeme to haue ben ad-
ed of ſome mā either out of the ſymbole
f Athanaſius: oz els out of that Crede/
hiche is ſonge in the maſſe. Neyther

with saynt Augustin rede any otherwy
in his lytle boke made of the Symbole
saue onely/that for(de spiritu sancto) h
redeth(per spiritum sanctum) and why
ther he dyd adde this clause(vitam eter
nam)or no it is not very euident / but
is very probable and lykely/that he dot
agree with Cipriane / dowteles he to
cheth not this parcel he wente downe t
helle:neyther doth he adde this pnoun
(huius carnis)of this flesche. And Ci
priane / seyng that he hath shewed in o
ther poyntes / yf there were any discre
paunce or variaunce: he wolde also n
doute of it haue gyuen knowledge in o
ther thynges/yf it hadde ben any other
wyse in the Romane Symbole / that
hymselfe doth recyte. D I S. Seyng
that there is so great diuersite & variet
in so fewe wordes: what shame is then
in them (and suche there be certayne)
whiche do faistly affirme with asseuerati
on/that this symbole was made and gy
uen of the Apostles by commune assent
and that also i wrytyng: ffor who dur
be so bolde to adde vnto or els to take a
waye euyn but one tytle from the wry
tyng of any Apostle / whiche so euer h
were: W A B. A certayne kyng of the

That the Apostles made not the Crede in artycles.

Lacy

Lacedemonians (whan he was asked
of a certayne persone / why the offycers
alled Ephori dyd not ryse vp and gyue
uerence to the kynge) made aunswere
nd sayd / cuyn for bycause they are E-
hori. So lykewyse may I now make
he aunswere / they do affirme this after
uch maner / cuyn for this cause / bycause
hey are men / if they haue red any thyng
n theyr workes / whiche haue wryten of
ate tyme: that do they holde faste / and
leue vnto with tothe and nayle / but yf
man do alledge or bryngc forthe vnto
hem any thynge of the olde Authours /
hich they do not rede (suche is the scru
ulous feare of them) they do suspecte
nd mistruste (as it is in the prouerbe)
hat vnder euery stone doth slepe a Scor
ion. DISCIPLE. Is not
his thã the Symbole of the Apostles?
MAGIS. yes verely / for what so
uer is taughte here in this Crede / the
postles dyd learne of Christe / and that
hich they had learned of hym / they ha
e truely and faythfully taught to vs.
fewe wordes do not chaunge the vn-
haungeable verytc. But these thynges
owe set aparte (yf thou thynke it beste)
ake recourse agayne from the bygyn-

tyng to the endynge / and demaunde
euery thyng partycularly / in suche wyse
as the spirite shall put into thy mynde.
DISH. you haue shewed and taught
vnto me / why the fyrste place or begyn-
nynge is gyuen to the father / that is to
wyte / for yt he is the foũtayne or spryng
of the hole godhed and al creatures But
why doth it cal the father onely god / and
the sonne onely lorde / and the ghost no
thyng els but holy: seynge that deite of
them thre is al one? MAG. This is
the cvstome and vsage of the holy scrip-
ture: that otherwhyles whan it doth
speake of the persone / it doth signifie the
father by this name god: as for example
our lorde hymselfe sayth in the Gospell.
¶ yf you do beleue in god beleue also in
me. Joh.xiii. And saynt Paule sayth. ✠ God
was in Christe reconcylyng the worlde
to hymselfe. ¶ Agayne God hath not
spared his owne sonne. But of innume-
rable places in the scripture it is many
felt and euydent: that it is one and the
same godhed of them all thre: whan our
lorde sayth in the gospell these wordes.
¶ Baptizyng them in the name of the
father and of the sonne and of the holy
ghoste. ✠ None of all the .iii. persones is

The cõmune vsage of the scripture in speakyng of the ylones of the godhed:

Matth.xii.

called by his name god: to the entēt that we shuld vnderstande and perceyue them all thre to be one god. For onely god bothe thorough faythe and baptisme for gyue synnes. Otherwhyles also the same scriptures do signifie the sonne: by the name of god: as whan we do saye: that god was made man for the saluation of mankynde: was borne of a virgyn/ was dead: and rose agayne from deathe to lyfe. For neyther dyd the father: neyther the holy ghoste: take vpon them the nature of man: or suffre death. D I S. Maye it be any sensible argument or token be declared and shewed: how the .iii. persones are sayd to be distincte and sondrye one from an other. and yet are but one god: M A B. There is nothyng among creatures: which proprely may be sayd to be lykenyd to the nature of god. Neyther are there any wordes of men: with whiche we may proprely speake of it: neyther are there any ymages or similitudes of mannes mynde: which may perfytly agree vnto the diuine essence. And iniury is done to that incōparable maiestye alwayes to be had in honour: yf it be rashely and ouer boldely compared with naturall and worldly thyn-

The fyrste similitude of the sonne and the sonne beames/and the heate caused of the sonne/ & his beames.

ges. Howebe it yet/ I shall shewe the a certayne similitude/ but farre vnlyke to it. Beholde and consider the sonne/ and the beames that come from it/ and than the heate/that cometh forth and is caused of them bothe. As the sonne is the fountayne/ out of whiche cometh bothe the lyght/and the heate/ so is the father the fountayne out of whiche issueth the sonne/ whiche is lyght of lyght. And as of the sonne and of the beames bothe togyther/cometh the heate or warmnes so from the father and the sonne both togyther/ proceedeth and cometh forth the holy ghoste. Now ymagyn me/ that there were a sonne/ whiche neuer hadde begynnyng/ neyther euer shall haue endyng/shuld there not than of this sonne come forth eternall beames: and shulde also there not from them bothe procede heate egally eternall with them bothe? D I S. yes dowtles. M A B. This collation & similitude also pleaseth some men. Mynde/reason/and wyl/ ar al thre but one and the same soule. The mynde is the fountayne and original. Reasō that cometh of it doth iudge. And the wyll that procedyth and issueth frome them both/doth loue. As lykewyse the father

is the

is the fountayne / the sonne is (logos) that is to say/reason. The holy ghost is the charite or loue. The thyrde simplitude/and which is moste alowed of learned mē is of the mynde/and of the word conceyued in the mynde. Nowe if there were a mynde/that were increated/wutles the worde of that mynde also sholde be increated But that we may comprehend the holy ghoste also in this similitude/let vs imagine fyrste a mynde/and secondarily a worde brought forth and gendred of it/and in such wyse strykyng the eares of other men/that yet neuertheleſſe it dyd remayne and abyde styll in the harte / than thyrdly the breath / without which the mynde doth not vtter or pronounce the worde. The father is the mynde/the sonne is the word conceyued in the mynde / the holy ghoste is the pronociation and vtteraunce. The father also after a certayne maner may be lykened to the fountayne or sprynge/ the sonne to ye ryuer/that cometh forth of the sprynge. The holy ghoste to the fertilite and plenteousnes of the feldes/ whiche the spryng gyueth or causeth by or thorow the ryuer. But in these examples there are exceedyng many thynges

The. iii. Similitude : moste alowed.

The. iii. Similitude.

There can be no perfyte similitudes ta-

dyfagreyng and vnlyke to the perſones in the godhed. For the beame is not the ſame thyng that is the ſonne/admytted that it be a ſubſtaunce. And the heate is but an accident and not a ſubſtaunce/ſo farre is it awaye from beynge all one with the ſonne / and with the beames. And our word is an accident and a tranſytory thyng / and the breath wherwith we do vtter and pronounce the worde/is an accident(for that it is the mouyng of the ayer(lykewyſe as the fertilite alſo of the feldes is no ſubſtaunce/neyther is it all one and the ſame thynge with the fountayn and the ryuer/wherfore let vs laye a parte theſe ſimylitudes and lykenelles. And that thyng which mannes reaſon can not attayne vnto nor ꝑceyue/ let fayth holde & ſtedfaſtly beleue. That thyng whiche holy ſcripture doth teach which Chriſt beyng corporally in earth dyd teache / whiche hath ben confirmed with ſo many miracles / whiche the ſpirite of Chriſte doth teach by the church/ that thyng (I ſaye) is to be accompted and taken for more certayne and vndowted than is that thyng/which hath ben proued by a thouſande euident & playne demonſtrations / or whiche thou doyſt

per-

the of any creatures/to declare the myſteryes of the godhed ſufficiently.

perceyue by .vi. C. bodely senses/if thou haddest so many. D. Is it not lawfull than to inquyre/and make serche of the diuyne thynges? M A. yes verily it is lawfull namely to those/ whiche haue theyr wyttes well exercysed/but it must be done with drede/it must be done sobrely/it muste be done after that they haue set a sure foundation or grounde warke of faythe/finally as farre forthe and no further than is graunted to man in this mortall lyfe/in whiche we do see god by faythe.* But as it were in a glasse and in a ryddle and obscure maner. For els to speke of the diuyne nature/euyn so as it is in very dede/ not the very myndes of aungelles are able to comprehend it/ so that there is place euyn vnto faythe/ whiche doth beleue that thynge whiche passeth all reason and vnderstandynge of any creature created. Therfore by good ryght the fyrst worde of this philosophy is(Credo)I beleue. D I S C I. Two syllables? M A G I S. ye/but whosoeuer speaketh these two syllables from his very harte/ vnfaynedly he is blessyd. For no man doth beleue verily and truely in god/ but onely he whiche dothe take for certayne and vndoubted thynges/

To whome & how far forth it is lawfull to enserche of godly thynges.

Credo.

who onely with verily beleue in god.

thynges/ whatsoeuer thynges are wry-
ten in the bokes of the holy scripture/
hopyng without any doutfulnes or mi-
strust all such thynges/as the sayd scrip
turtes don ymyse. And who that in this
lyse doth put hymselfe and his/& all his
goodes/vnto the wyll of god/forsakyng
and renouncynge his owne wyll in all
thynges. Although a thousand deaths
were thretened vnto hym / and though
all the hole power of the deuylls wolde
go about to do hym myschefe/he is very
sure and safe from all daungyer/whoso-
euer hath setled hymselfe faste on this
rocke / if this faythe do wante or fayle/
neyther doth baptysme/neyther any sa-
cramentes of the churche profyte any
whytte or auayle (neyther any good
workes helpe any whytte to eternall sal
uation. For Paule doth pnounce it to
be synne/what so euer is without fayth.
This fayth coupleth and ioyneth vs to
god the father/this same doth associate
vs to Christ our hed/this same fayth by
the spirite of Christe / doth make vs to
be chosen and taken into the noumbre of
the sonnes of god. This same fayth wth
graffe vs into the eternal company and
felowshyp of Aungels/& of holy sayntes

The commē-
dation of faith

This

This fayth doth shyne before vs/& gyue vs lyghte in the darkenes of this lyfe/ shewyng what is verily to be eschewed/ and what to be folowed & desyred. This fayth doth arme vs / and make vs bolde without any feare/& inuincible agaynst all the engynes / and all the ordinaunce of the worlde and of the deuyll. This fayth doth myghtely and effectuously cõfort vs in tribulation & aduersite / with the hope of the heuenly good or felicite/ hauynge this sayeng alwayes in her mouth ☞ if god be on our syde/ who can be agaynste vs? And that sayeng also. The afflictions and tribulations of this worlde / are not worthy of the glorie to come/ which shalbe shewed in vs. This fayth doth truely quiete and set at reste the mynde of man. Of this fayth after the mynde of sayncte Paule doth come/ and to it is to be wyghted or imputed/ whatsoeuer thing at any tyme hath ben done strongely / vertuously/ and temperately of suche as haue ben excellent in holynesse. By this fayth we do lyue wel beloued of god / by this fayth we do dye cherefully and with good trust towarde god / by this fayth we are created vnto blessyd immortalyte. Agayne of the

what euylles do spryngе of vnbelefe.

defaulte and wante of fayth the spryngeth superstition/sorcerie/idolatry/ and couetousnes colyn to it. Ambition/blasphemy/hcupynes/ desperation/ pryde/ feare of death/ desyre of vengeaunce/ finally what so euer vyces or synnes do raygne in the hole world. DIS. Verely I do here many men oftentymes wyshyng to themselues/ prosperous healthe/ longe lyfe/ and ryches. But I do here very few men that doo desyre this so excellently a good gyfte of god. MA. No meruayle therof/for verily there are but fewe that do knowe what thynge and after what maner is to be desyred and prayed for. For this gyfte of fayth it were mete and

Luce. xi. conuenient contynually * and without ceassynge to knocke at the eares of god/ that he wolde vouchesafe to gyue vs fayth/ and to encreace his gyfte in vs euery daye more and more. DISCI. yet neuertheles the commune sorte and moste parte of men do call those that are not very wyse (Credulos) that is to saye redy to gyue credence. And a certayne wyse man of the Hebrues doth name those persones (leues corde) lyghtmynded/ whiche do easyly and sone gyue credence. MAGISTER. Fyrste it

is no

s no poynte neyther of lyghtnes / neyther of credulite to gyue credēce to those thynges / whyche thynges it hath by so many argumentes and euydent tokens ben declared to come not from men / but from god. Paule sayth: ☞ that he wold not gyue credence no yet cuyn to an Aungell / if he dyd teache any thynge dissonaunt or disagreyng from the gospell of Christe. But rather it is a poynte of arrogance and presumptuose foolyshencs to dowte of these thynges whyche haue ben taughte and gyuen to vs with so greate authorite / and therfore sayncte Paule wryteth ☞ that the foolyshe harte of the phylosophers was blynded / bycause the lyghte of faythe was absent / if any man beyng vnlettred wold bable and stryue agaynst such a phylosopher: as was Aristotle or Pythagoras: or if there haue ben any other cōnynger thā eyther of thē both: whan he dyd dyspute de materia prima: of the principles and causes of thynges: de infinito: or of the argenes: the mouyng and the vertue of the heuenly spheres: and wolde dowte of euery thynge: that hymselfe coulde not by his owyne wytte attayne vnto: and gyue credence no poynte neyther of lyghtnes / neyther of credulite to gyue credēce to those thynges / whyche thynges it hath by so many argumentes and euydent tokens ben declared to come not from men / but from god. Paule sayth: ☞ that he wold not gyue credence no yet cuyn to an Aungell / if he dyd teache any thynge dissonaunt or disagreyng from the gospell of Christe. But rather it is a poynte of arrogance and presumptuose foolyshencs to dowte of these thynges whyche haue ben taughte and gyuen to vs with so greate authorite / and therfore sayncte Paule wryteth ☞ that the foolyshe harte of the phylosophers was blynded / bycause the lyghte of faythe was absent / if any man beyng vnlettred wold bable and stryue agaynst such a phylosopher: as was Aristotle or Pythagoras: or if there haue ben any other cōnynger thā eyther of thē both: whan he dyd dyspute de materia prima: of the principles and causes of thynges: de infinito: or of the argenes: the mouyng and the vertue of the heuenly spheres: and wolde dowte of euery thynge: that hymselfe coulde not by his owyne wytte attayne vnto: and gyue credence no poynte neyther of lyghtnes / neyther of credulite to gyue credēce to those thynges / whyche thynges it hath by so many argumentes and euydent tokens ben declared to come not from men / but from god. Paule sayth: ☞ that he wold not gyue credence no yet cuyn to an Aungell / if he dyd teache any thynge dissonaunt or disagreyng from the gospell of Christe. But rather it is a poynte of arrogance and presumptuose foolyshencs to dowte of these thynges whyche haue ben taughte and gyuen to vs with so greate authorite / and therfore sayncte Paule wryteth ☞ that the foolyshe harte of the phylosophers was blynded / bycause the lyghte of faythe was absent / if any man beyng vnlettred wold bable and stryue agaynst such a phylosopher: as was Aristotle or Pythagoras: or if there haue ben any other cōnynger thā eyther of thē both: whan he dyd dyspute de materia prima: of the principles and causes of thynges: de infinito: or of the argenes: the mouyng and the vertue of the heuenly spheres: and wolde dowte of euery thynge: that hymselfe coulde not by his owyne wytte attayne vnto: and gyue credence no poynte neyther of lyghtnes / neyther of credulite to gyue credēce to those thynges / whyche thynges it hath by so many argumentes and euydent tokens ben declared to come not from men / but from god. Paule sayth: ☞ that he wold not gyue credence no yet cuyn to an Aungell / if he dyd teache any thynge dissonaunt or disagreyng from the gospell of Christe. But rather it is a poynte of arrogance and presumptuose foolyshencs to dowte of these thynges whyche haue ben taughte and gyuen to vs with so greate authorite / and therfore sayncte Paule wryteth ☞ that the foolyshe harte of the phylosophers was blynded / bycause the lyghte of faythe was absent / if any man beyng vnlettred wold bable and stryue agaynst such a phylosopher: as was Aristotle or Pythagoras: or if there haue ben any other cōnynger thā eyther of thē both: whan he dyd dyspute de materia prima: of the principles and causes of thynges: de infinito: or of the argenes: the mouyng and the vertue of the heuenly spheres: and wolde dowte of euery thynge: that hymselfe coulde not by his owyne wytte attayne vnto: and gyue

Gala. i.

Roma. i.

ceyue/shold he not be called an arrogat
and a mad fooler But how much great
ter madnes is it / therfore not to gyu
credence to the diuyne philosophie / by
cause manes vnderstaudyng can not at
tayne to the perceyuyng of many thyn
ges: And there is by a thousand parts
more difference betwen god and man/ be
he neuer so greatly learned/ than is be
twen the wysest man that is/ & the mo
foolyshe swyneherd that is. D I S. It is
euyn very so in dede. M. Among philo
sophers he is accompted a person shame
les/ if he wold reiect and not receyue th
authorite of an excellent and a good ap
proued authour. For the dysciples o
Pithagoras thought it inough to caus
persuasion and beleke of any thynge t
Ipse dixit. say (ipse dixit) our mayster Pythagoras
sayd it.) And doth he that is a christe
man drawe backe / and be hard to gyu
credence/ whan he heareth these wordes.
God hath done this: Of the kynges
wryte no man doth doute/ if it be so tha
he knowe the kynges seale at it / how
great foolyshenes and presumption is
than / to doute of the diuyne thynges
which are so many maner wayes seale
as we haue shewed before: D. whyles

you

you do reason and dispute these thynges I do perceyue and fele the sede of faythe to encreace cuyn in me also. But why doth this fourme and maner of speakyng please them. ✻ Credo in deum. whiche good and pure Latyne men do scarsely acknowledge and allowe: M A B. Many philosophers also crediderũt deum/that is: dyd beleue/that there is god And the deuyls also (credũt deo): that is to say gyue credence to god. For they knowe/that he can not lye. But onely good and vertuos men / credunt in deũ / or in deo: which haue set theyr hole trust and confidence/and theyr hole hope stedfastly in god. wherfore sayne Cipzian beyng a man bothe learned / and also holy doth not thynke / that he shulde rede in this wyse. ✻ Credo in sãctam ecclesiam: but credo sanctam ecclesiam. And verely I do knowdlege and graunt this sense of his to be a holy and a godly sence/ for the greatyst and the shotcaunce of our cõfidence and hope is not to be fastely set but onely in god / but in very dede this figure or maner of speakyng/was taken of the propzetis of the Hebzue tonge. which oftentymes doth vse to adde and put to/the prepolition (in) where the la-

Credere deũ.

Credere deo.

Credere in deum or in deo.

Onely good and vertuose men Credunt in deũ/do beleue or truste in god.

tyne tonge doth not suffre it. And the Apostles/although they wrote in Greke yet for all that w otherwhyles expresse & folowe the propricte of theyr natyue language/as for exaumple/in the fourthe chapitre of Luke. * Si potest in decem milib⁹ occurrere. * whyther he be able with.x thousaunde to withstande hym. Now yf it were no wyse lawful to adde this ꝓposition(in)so ofte as we do speke of humayne thinges/how shal we excuse that/which saynt Luke the Euangelyst wryteth in the.xii.chapitre. ☞ Qui in me confessus fuerit coram hominibus/ et filius hominis confitebitur in illo coram angelis(id est) * who so euer shal confesse & knowlege me afore men/ the sone of man also shall acknowlege hym afore the Aungels of god. But yet the prepositiõ doth seme to adde some strengthe or pythe to the oration or speche. To saye Confido in te. I can nat tell/ whyther it be good and pure latyn. But ⁊ duciam habeo in te (id est) I haue trust in the. And * in te spes mea sita ẽ (id est) my hope is set in the is wel sayd/though Spero in te/those men dare not say whi che do somewhat straytly and precisely obserue the elegancy of the Latyne spe-

Luce.xiiii.

Luce.xii.

che

ehe. wherfore lette vs nowe passe ouer the disputation of ye fourme and maner of speakyng / howe it maye be excused / and lette vs embrace the thynge it selfe with our hole herte and mynde / layeng vp all our hole hope / neyther in aungels neyther in holy men / but onely in god.

DISCI. why doth it not say. Credo in vnum deum (that is to saye) I beleue in one god? MAGISTER. Bycause he that dothe nowe speake so / doth more stronglye and effectually exclude the pluralite and multytude of goddes. For no man dothe speake in this wyse (vidi vnũ solem (id est) I haue sene one sonne. Exortus est vnus sol (id est) one sonne is rysen / vidi vnam lunam (id est) I haue sene one moone.) For as moche as neuer so moche as this ye magynation dothe come into the mynde of any man that is / there can be no mo sonnes or mo moones thã one. But he that sayeth I haue seue one sõne rysyng with out the hearers in doute / as thoughe he wyld thynke / that there were many sonnes or many moones / and who so euer wolde vse that maner of speakyng shuld be accompted for a foole / and laughed to scorne. For that thyng / that is absolutely

lutely and simpliciter highest can be but one thynge. DIS. why is it than sayd in this Symbole (whiche as certayne mē do wene/was made in the counsell holden at Nice. But as thou doll suppose was made in the counsell holden at Cōstantinople) that I heare songen in the masse. Credo in vnum deum (id est). I beleue in one god: MA. This worde (vnum) was added and put to afwardes/not so moche agaynst the hethē paynymes/ whiche dyd worshype many goddes as agaynst heretykes. Among whome some dyd dreame/ that there are duo principia (id est) two principles or chefe causes/the one of godd/and the other of euyl. Other some agayne dyd deuide one god into .ii. goddes/the one of the whome they called ryghtuous god: they dyd affyrme to be the authoure of the olde testamente/ and the other of them they sayd to be the authour of the newe testamente/ whome they dyd professe to be a good god/ but not ryghtuous/where as in very dede there is but only one god the maker of all good creatures.

The Crede which is songen at masse: was made in the coūcel holden at Constantinople.

why this worde vnum was added.

For of euyll thynges/god is not the authour. ✠ For he considered all thynges/ whiche he had made and created & they

Gene. 1.

were

were very good. The same god is ryghtuose and good. The same is the author of the olde lawe/ and also the authour of the newe testament. And the same is the vnmutable gouernour of all tymes. But whan I do saye that god is not the Authour of euylles I meane of synnes and not of afflictions or tribulations. For the affliction or tribulation/ whiche god doth sende to men is good/ eyther bycause it is ryghtuose/ as whan it is layed vpon vs for our synnes: or els bycause it is a medicyne to make vs repent and ware wyse/ or els bycause it is the matter and occasion of greater glorie/ which kynde of euylles for al that/ shuld neuer haue ben among mē: yf there had neuer ben synne/ and synne came of the deuyll and of the corrupted concupiscēce of man. D I S. why doth it adde (Patrem) father. M A. For a distinction of hym from the other persones/ for it folowith anone after. ✠ Et in Iesū Christū filium eius vnicū. And in Iesu Christe his only sonne/ he alone is called father/ bycause he alone bygatte the sōne. Howbeit if this worde (god) be so taken/ that it do declare the hole Trinite/ and do cōprehende al the thre persones togyther/

Affliction is good/ for. iii. skylles.

than is god well called a father/by cause he is the begynnyng and originall cause of all thynges created. And if thou vnderstande this worde father in a generall sense/for that of whiche any thynge taketh originall begynnyng/than is the fyrst ylone father simpliciter of al thynges/he hath not begotten the holy ghost but no more hathe he begotten neyther man/nor Aungell of his one substaunce. But bycause after a peculiare maner he is sayd to be the father of those/that do drede or feare hym/after the same maner he is sayde to be the god of them in the.xxxii.Psalme. ✱Blessyd is the nation or people: whiche haue the lorde to theyr god. And likewyse in the.xliii.pl. ✱But that god hath begotte a sonne of his owne substaūce this is pryely belōgyng to the fyrst persone/he created the worlde/but not he alone/he begettyth good men through the worde of lyfe/but he doth it by the sonne/and by the holy ghoste. But the onelye sonne/none saue the father alone hath begotte. W. what likewyse as one man begettyth another man? ✱A. ye lykewyse forsoth in theis poyntes that he begatte a sonne/& that he begatte god of god. But as I haue

Jacob. 1.

sayd

sayd before in euery collation or compa-
rison & similitude/ whyche is translatyd
from creatures vnto god: there are ma-
ny thynges disagreyuge and farre vnly-
ke. For neyther the father doth trans-
fuse or gyue from hym any parte of his
substaunce into the sonne: but he hathe
communicated the same hole substaunce
to his sonne: neyther doth he that beget-
tyth: and he that is begotten make two
goddes/ so as the father beyng a man &
the sonne beyng a mã do make two men
Neyther is the persone that begettyth
in tyme any whit afore the persone/ that
is begottẽ/ but the eternite of them both
is all one. I passe ouer to reherce other
thynges whyche are innumerable. D I.
whan one man adopteth / or of fauoure
taketh another man vnto his sonne / he
doth not verely begette hym. But whã
he hath a sonne by his wyfe / than he is
sayd to haue vercly begotten a sonne /
bycause he hath done it accordyng to na-
ture: yf it be so than/ as you do saye/ that
the father doth begette the sonne/ so ma-
ny maner wayes vnlyke to the facyon
that a man begettyth a sonne: how can
he be sayd vercly to begette hym? D I.
yes vercly/ he doth by so moche the more

truely begette in that he doth begette in
vnlyke maner vnto man: that is to say/
he doth so moche the more parfytely be
gette. For the generation of man/com-
pared vnto that vnspekable generation/
it is but oncly a certayne shadowe of ge-
neration. For yf it be called amonge
vs true generation / bycause it is acco-
dyng to the nature of man / moche more
ryghtfully that it is called true genera-
tion / whiche is accordyng to the nature
of god. Excepte peraduẽture thou wylt
saye/that god hathe not verily and tru-
ly made the worlde/bycause he hath made
it farre otherwyse thã a man doth make
a cytie or an howse. Neyther is god ther
fore not sayd to be verely lyght/lyfe/wyl
dome/power/mynde/bycause these wor-
des are otherwyse sayd of them/ than of
god. D I S. Is it lawfull to call god
a substaunce? MAG. yf by a substãce
thou doste signyfie and betoken a person
whiche hath beyng/it is not wyckedlye
sayde / yf thou do professe one essence to
be in thre substaunces. Howbeit yet
it is better to refrayne from these wor-
des/which certayne holy men haue vsed
in the olde tyme / at the least wyse by-
cause of the straungenes of the/yf by sub-

staunce

aunce / thou do vnderstande that / to
hiche accidentes are inherent / than is
errour to gyue this name to god /
hiche is most symple / neyther beynge
ade of matter & fourme / neyther myn-
led with accidentes / but whatsoeuer is
hym / is one and a syngle substaunce.
nd if any suche maner wordes be gyue
o god in the holy scripture / as for exam
le / if we do rede / that god is angry / that
od is pacifyed / that god doth repent /
hat god doth forgete / that god doth re-
embre / know thou that in all such pla
es the scripture doth attempre & shape
her language acordynge to our wyttes
nd capacite / cũ lyke wyse as a louyng
other doth lysp and speake vnperfy-
tely / whã she speaketh to her yong babe.
But if thou call a substaunce / a thynge
substauncially beyng of it selfe / than is
here nothyng / whereunto this word sub
staunce doth better agre than vnto god.
for by hym it hath beyng / whatsoeuer
hath verily beyng / nowe than he hym-
selfe must nedes haue most perfytly be-
yng / which gyueth to all thynges theyr
beyng. D. These thynges / me semeth /
haue ben holyly and playnly disputed
of you. But seynge that there are many

other wordes / whiche be agreyng
ben attributed vnto god / as wysdo
goodnes / eternite / vnchaungeablene
trouth / iustice / mercie / and many oth
such innumerable / why is god here
pfessely called omnipotent and nothy
cis? M. Forsoth thou doste aske and
maunde full wysely / for whosoeuer do
truely pfesse god in so wyng / he wyth
so pfesse all thynges which be agreyn
& belongyng to the nature of god . B
for as much as in this symbole the thy
ges are taught to begynners which a
to be beleued rather than to be discus
and bycause there are very many thy
ges not onely in ye creation of the wo
but also in the redemption and the co
summation of the same / which do sur
unpossible to mānes reason & iudgem
therfore to exclude all suche maner re
sonyng is added here this word almyg
ty. whan Aristotle doth reasone & prou
by insoluble argumētes that this wor
hath ben eternally without any begyn
nyng / bycause that of nothyng nough
can be made / we do answere / that he
almyghty whiche created the worlde
nought. Philosophers do say that ther
can be no retournynge or recourse from

Why god is
oftyne called
almyghty in
the Crede.

the pri

ye pryuation to the habite/and therfore
hat neyther Christ was borne of a virs-
yne / neyther hath rysen from death to
yfe / but we doo make aunswere vnto
hem that god is almyghty/which wor
eth these thynges. The Jewes do deny
hat a man can be borne of a woman
without mannes helpe/but we do make
nnswere that it is god / whiche wylled
his to be done/which was borne/which
yd prepare the wombe of the virgine.
Therfore to cõferme the faith & beleefe of
weake persones no worde doth make or
help more thã with this word almyghty
But we ought to saye with the fayth-
full maker of the psalmes. ✠ The lorde
hath made all thynges / whatsoeuer it
hath lyked hym / in heuen and in earth/
in the see / and in all depe waters. WJ.
✠ Creatorem celi & terre(id est(the crea
tour of heuen and of earth. why is the
father onely called the creatour of the
worlde? MAG. For soothe the creation
of the world is commune to all the thre
persones. For the father hath made all
creatures by the sonne / the holy ghoste
worlyng together with them both.
But yet in such wyse / that thou mayst
not imagine here neither any instrumẽs

neyther

psal.cxxxiiii

neyther yet any mynister. But it was conuenient and acordyng / that the be-
gynnyng of the euangelycall profession
sholde be consonaunt and agreable with
the begynnynge of the olde testament /
that we myght at the leaste euyn hereby
perceyue and vnderstand / that the au-
thour of both lawes is all one. Thus be-
Genelis.i. gynnyth the boke of Genelis. ✠ In the
begynnyng God dyd create both heuen
and earth. Nowe the Jewes (I speake
of the commune sort and the moste parte
of them) knewe nothynge at all of the
sonne/and of the holy ghoste/they knewe
oncly the father/not bycause he hath be-
gotten the sonne beyng also god/but by-
cause he was the maker and the gouer-
nour of mankynde / and the fountayne
and originall cause of all creatures. For
Father. this word father is a word betokenyng
begynnynge / and it is cuydent and vn-
douted / that the moste perfyte natures
maner of a beginnyng or original cause
is i the father. For as much as he alone
(as sayneth Cipriane sayth) is without
any authour or father / whiche onely is
the authour of all thynges without ex-
ception. D. why doth some other call
hym (creatorem) and some agayne call

hym

ym(factozem) whom he doth here call conditozem)¶. The Grekes haue but nely one wozd Poutin / which is com= mune to signifye authozem/creatozem/ nd factozem(id est)an authour/a crea= tour / and a maker / after what so euer maner it be/that he doth make/howe be it the Latyne tonge dothe refuse this wozd(factoz.)Certayn men/foz cause of distinction & difference to be had haue taught that he wth create/whiche doth bzing forth & make somwhat of nothing which belõgeth onely to god / & that he wth make whiche frameth oz shapeth any thyng of som matter oz stuffe/as foz crañple/nature gendzeth and bzyngeth forth the tre/of the sede/& the goldsmyth doth make a pece oz a goblet / of syluer. It cometh therfoze ĩ to disputatiõ/why ther god hath created heuẽ & earth / foz as much as there semeth to haue ben / (Chaos) afoze he made the wozlde(that is to say a matter oz stuffe without any shape oz fashyon) he dyd not therfoze create the wozlde of nought/ howe be it it may be wel sayde/ that he made it of nought / seynge that he made the same thing/wherof all thyngs haue ben made. To the entent therfoze/that all such sub

tyle

yle argumentations shold be excluded/ certayne men had leuer vse this worde conditorem. DIS. why dyd he rather call hym ✠ conditorē celi et terre (id est) the maker of heuen and of earthe / than ✠ conditorem vniuerse creature (id est) the maker of all creatures? MAS. Bycause (as I sayd ryght nowe) he had leuer countrefayte and folowe the wordes of the begynnyng of the boke of Genesis. ☞ Heuen comprehendyth & contayneth all thynges. About the earthe/ all the other elementes do moue rounde. These two partes of the world are most set forth vnto our senses. And the scripture (as I tolde you ryght nowe) doth oftentymes attempre & shape her speche accordyng to mannes wyttes and capacite. He that hath made heuen & earth/ hath dowtles made all thynges which are contayned in them. DISCI. But the symbole callyd symbolum Nicenum / or symbolum Constantinopolitanum/ doth adde these wordes ✠ visibilium omnium et inuisibilium (that is to say) the maker of all thynges both visible and vnuysible. MAS. That same Crede sayth the same thyng / that doth this crede/ but it speaketh more playnly

and

and euydētly lest any man shold thynke that aungelles / or the soules of men were not created of god. That thynge which is sayd here couertly / S. Paule the Apostle doth expressly pronounce in the fyrste Chapytre to the Collossyans. ☞ For by hym all thynges were made / in heuen and in earth / both vysible thynges and vnuysible thynges / whyther they be thrones or dominations / or principates / or potestates / all thynges haue ben made by hym and in hym what soeuer thyng had neuer beginnyng is god But the aungelles are the mynystres of god / whome they do contynually without ceasyng / reuerently with dreade gloryfye and worshyp as theyr maker and lorde. And what soeuer thyng hath had begynnyng / it hath had his originall begynnyng of god onely / whiche alone neyther hath had begynnyng / neyther euer shall haue endyng / neyther is contayned in place / neyther is moued in tyme. D. what remaineth now / but that we maye go vnto the seconde article. M. A. I thynke it better to tarye somewhat also about this article. D. I. S. I am redy to do as it shall please you. M. The fyrste degree than vnto helthe / is

1. Colos. 1.

Credere

Credere deum esse(id est)to beleue/that there is god. The second is Credere deo/ that is / to gyue credence vnto goddes wordes. The thyrde is / to caste all our thought and mynd vpon hym with full confidence and truste. He that doth not beleue/that god is: he professeth no thyng to be at all / in as muche as all thynges that are / are of god. He that beleuyth god/which is(Credere deo)he doth professe hym to be true in all thynges. He that putteth al his truste in god/professyth that all thynges are gouerned of hym/and that there is nothyng neyther better nor wyser than he. whosoeuer doutcth of these latter thynges/he doth not truely beleue/that fyrste thyng that is to wyte that god is. For no man with truely beleue that god is / whiche doth fayne or ymagine hym to be otherwyse than he is. Moreouer they do the more shamefully erre of both / whiche whan they do professe that there is god / yet for al that/ do deny that he is almyghty or alknowyng / or els do denye that the world was made by hym / and if it were made of hym: yet do deny / that it is gouerned of hym. Euyn lykewyse as thou thyselfe (if I be not begyled) wolde be

lesse

lesse discõtented with hym / which shold suppose or wene / yᵗ thou art not borne / than with hym / whiche dyd beleue / that thou haste no senses or mannes reason / and such other thynges / without which a man leseth the name of a man. DIS. For soth it is euẽ very so / as you do say. M. He that nameth a kyng doth i this one worde comprehend many excellent thyngs / he that nameth god / in this one worde doth comprehend an infinite sum of all good thynges. Many men saye with theyr mouthe. ☞ Credo in deum. I beleue in god / but he whiche with a christen mynde doth say I beleue in god: fyrst he doth hate and defie certayne paganes / whiche do nat beleue / that there is any god at all. And he dothe no lesse hate them / which do nomber and recken vp vnto vs many and manifolde goddes: where as in so sayeng / they doo graunt that there is no god at all. For yf there be many goddes: thã is there somwhat / where in one of them dothe differ from an other / now yf yᵗ be any good thyng / he is no god / that lacketh or wanteth any thynge that good is. And yf it be an euyll thynge / than can he nat be god / that hath any euyll in hym. Lykewyse

It is all one thing in effect to saye that there are many goddes: to say that there is no god at all.

he dothe hate them / whiche do thynke nothyng to be at al/saue only such thynges / wherof they haue perceyuyng by theyr bodely senses. To whome the Anthropomorphites are not moche vnlyke / whiche bycause they do rede in the scriptures / of the eyes / the face / the mouthe / the handes / the herte / the arme/the woumbe/ and the breste of god: they dyd wene/ yᵗ god is a bodely thyng made of mānes shape and mānes membres / whan in very dede nothyng is further frome all sensible matter/than god is/and Johan also wth wryte. ☞ That god is a spirite. ☜ More ouer he dothe abhorre the Epicureis/ whiche wolde graunte one god / or mo than one to be / that yet they do deny hym or them to care any whyte what is done in the worlde. These that are of this opinion / do make god eyther impotente / or els folysshe / in that they do recken hym eyther not able to gouerne that / whiche he hathe created/ or els so cuyll wylled / that he wyll not do it / or els so folysshe and dronken/that he doth not recche therfore. These thynges / if they were sayd agaynste any mortall prynce they were wordes full of blasphemye.

Anthropomorphite.

Johan. iiii.

The opinion of the Epicures.

Howe

Haue moche more than / yf they be spo-
ken agaynste god r. But our lorde in the
gospell sayeth playnly. ☞ That there Wath. x.
dothe not so moche as a lytle sparowe
fall vpon the grounde/ without the wyll
of the father. And also that all the hea-
res of his disciples heads are noumbred.
* So that not so moche as one lytle
heare dothe perysshe/ excepte it be by his
wyll. And sayncte Peter agreably
vnto these wordes of his mayster/sayeth i. Petri. v.
☞ Lastynge all your care and thought
vpon hym/ for he hathe care and mynde
of you. ☞ The same dothe also dete-
state the blasphemy of the Jewys whi- The erroure
che do professe one god/but they do deny of the Jewes
the sonne and the holy ghoste / whan in
very dede the substaūce or essence of god
is so one: that it is euyn the same and The substāce
(to speake after the maner of logicions) of the godhed
* Eadem numero)the same in noumbre is all one and
Bothe in the sonne/ whiche was begot- the same in
ten of the father / and also in the holy all the. iii. per
ghoste / proceedyng from them bothe. sones.
The father cryeth from the cloudes.
* This is my welbeloued sonne. And Wath. xvii.
the Jewe cryeth agaynst it that he hath and Luce. iii.
no sonne. The same father cryethe Johelis. ii.
by the mouthe of his Prophete Johell.

I shall poure out of my spirite vpon all
flesshe. And the Jewe cryeth there a-
gaynste / god hathe no holy ghoste / but
is solitary. Agreyng vnto this madnes
Noetus. was folysshe and ignorant Noetus / and
Sabellius. the wicked heretyke Sabellius / of whom
sprong the heresie & secte of them / which
The Patris- were called Patrispassiani / whiche dyd
passians. deuyde the substaūce of god not into .iii.
persones / but into thre voyces or names
The father (sayen they) created the
worlde / the same in the name of the sone
toke vpon hym the nature of man / and
suffred passion. The same agayne (onely
his name chaunged) and now called the
holy ghoste / came downe vpon the disci-
ples. Here wittingly and gladly I passe
ouer the dremes more than the blasphe-
Basilides. myes / of Basilides and Marcio. The O
Marcio. rigenistes also do come verye nere vnto
Origenistes. the impiete and wycked errour of the Je
wes / whiche do make the sonne of god a
creature / and the holy ghoste the myny-
ster of that creature. Lo yn to these / also
Arius. is Arrius / whiche graunted that the fa-
ther hathe a sonne / but onely of wyl and
lykenes) and not of nature. Howbeit
he wyll also this similitude to be imper-
fite / after suche fashyon / as the shadowe

is lyke to the bodyé / bycause he dothe thynke that betwene the creatour and the creature there can not be/but a slendre and an obscure similitude. But Eunomius doth farre excede the heresye of this sayd Arryus/ whiche taughte that the sonne is in all poyntes vnlyke to the father/bycause that there is none affinite or lykenesse and agremẽt betwen the creatour and the creature: nomore than is betwene a thyng that is infinyte/ and a thyng that is finite. From this Eunomius/Macedonius wth so dyssent/that yet he doth not assente vnto the doctrine of the churche. For he graunteth the sonne to be in all poyntes lyke vnto the father but he sayth/that the holy ghoste hathe no poynt cõmune with the father & the sonne Of the Manicheis we haue touched somwhat al redy/ which whyls they do make duo principia (id est) two principles cõtrarie / the one to the other of the one of which/visible thynges (as they say)were created/as euyll thynges of an euyll principle / & of the other/ invisible thynges were created / as good thinges of a good principle)without wut they do of one god make two goddes/the one good & the other euyl/euyn likewyse

Eunomius.

Macedonius.

Manicheis.

Synerus. as do the heretikes called Gnostici/ Synerus / whyls he maketh tria principia .iii. princyples he maketh as many gods/agaynst those that do seperate & departe the sonne or the holy ghoste from god/where as i very dede they do cleaue vnto hym by nature they doo go aboute to thruste vnto vs a maimed or an vnpfite god. Also there ar some which i stede of god/do reken nature to be the cause of al thyngs/which yf it be eternall/ and al mighty/forsoth thā it is god/if it be not suche one than is it the ministre of god/ & a creature made of god. The same thig is to be iudged(as I suppose)of the secōd causes/howe be it in my iudgement it is more agreyng to yᵉ christē religiō what so euer eyther nature/ or els the secondary causes do worke / al that to ascrybe & gyue to the efficacy & myghty workyng of god onely/which if it shulde ceasse/neither the sonne shulde gyue lyght / neyther the fyre shulde be hote/but all thynges shuld be sodaily brought to nought

Nature.

The seconda ry causes.

Selencus. he doth also execrate Selencus/ whiche doth graunt that god made the worlde/ but he sayth/yᵗ the matter or stuffe wher of he made it was eternall & without begynnig/makyng a thyng without shape

or facyon & vnyfyte egall to god he doth also execrate & hate the opiniõ of Menãder/which folowyng Plato/dyd teache/ yt the worlde was not made of god/ but of aũgels callyng aungels/ those whom Plato calleth spirites the sonnes of the cheffe & pncypal goddes. And he hateth also Saturnius whiche is more shamefull out of the ryght opion thã these afore rehercyd/which dreamed the world to haue ben made of seuen aũgels/& also he hateth Basilides moste shamefully erryng of all other/whiche sayd that the worlde was created of heuen. But nowe I am wery to speake any more of errours and hereſies/which are innumerable & without ende. Breſly and generally who so euer thynketh of god otherwyse/than he is i very dede/or els wth not thynke him to be suche one/as the auctorite of the diuine scripture hathe described hym vnto that persone doth not beleue and truſt in god but he putteth his hope in an Idole Thou seest here/ how great phyloſophy and wyſdome this one ſo shorte an artycle hath taught vs/and from how great darknes and mõſtruous errours it hath delyuered vs. DIS. Forſoth now I perceyue and see well / that it is a great

Menander.

Saturnius

Basilides.

It is no small thynge to say truely frō the herte Credo in deū

thyng to saye vnfaynedly and with the harte. ✻Credo in deum (id est) I beleue and truste in god. M A G. ye thou woldest euyn moche more say this / yf thou dedyst recken and consydre / how great a multytude of men there is / vpon whome sayut Paules sayeng may be verefied. ☞They professe themselues to knowe god / but in theyr dedes they do deny hym. what so euer thyng mā doth prferre afore god / and more set by / than by god / that same thynge he maketh a god to hym selfe. D I S. Howe so? M A G. God sayth / ✻thou shalte do none adultery / nor fornicacyon. The concupiscence and luste of the flesche byddeth the to cōmite adultery / here who so euer not regardyng god / doth he obaye his concupiscence and luste / doth he not after a certayne maner forsake god ✻in his place set vp his owne concupiscence? D I S. It appereyth so. M A G. God sayth / ✻Do not forswere thy selfe / or do not pyury. And couetousnes byddeth a mā to do periury. Doth not the couetous man here in stede of the very and true god worshippe Mammon? The scripture teacheth vs / that god is present euery where and that there is nothynge hydde from

Tit. i.

Note.

what so euer thyng man doth loue & regarde more. than god / that thyng he maketh his god.

Hebre. iiii.

his

his ipes. But do those men beleue this/ which dayly commytte that thynge vnder the ipes of god/ which they durst not be bold to commytte in the presence and syght of man? D. It appereth/ that no. M A. They which for the death of theyr chyldren / or for theyr wares or goodes taken from them/ do hange themselues/ or otherwyse fordo themselues/ do those persones beleue/ that all the worlde and worldly thynges are wysely and mercifully gouerned of god? D I. It is meruayle if they do veryly beleue so. M A. They that with theyr hole hart & mynd all theyr lyfe tyme do serue the worlde. ☞ Beyng mery whan they haue done euyll/ and reioysyng in synne and vngratiousnes / do these men beleue that god doth suffre none euyll dede vnponyshed/ but y^t they which wolde not here make amendes for theyr synnes by repẽtaũce/ are sent into euerlastyng fyre. D. In my iudgement/ eyther they do not beleue it/ or els it is but a very colde and a faynt beleefe that they haue of it. M. Agayne they that consyderyng the greatnesse & grauite of theyr offences/ do despayre of forgyuenes / doo those persones beleue/ that god is of infinyte mercye? D I. It is

Prouer. ii.

It is not very lykely that they do. Wh. It is therfor a thing of no lytle waygh and no lytle helpynge vnto a godly and blessyd lyfe / a man with a quycke and a lyuely fayth to knowe the very god. whosoeuer vnfaynedly / and from the harte doth beleue / that he is moste perfytly good / and moste perfytly fayre / how can he loue any thyng aboue hym: And whosoeuer beleuyth that he is almyghty / wyll not go aboute to resyste hym / that can not be ouercomen. who so euer beleuyth that he is of most hygh and perfyte wysdome / that persone wyll neuer grudge agaynste god in aduersyte and tribulacyon. For as that man myght seme and be accompted lewyd by the iudgement of all men / which beynge hymselfe vnlearned / wolde fynde faulte with the physicyon / and wolde rebuke hym / for that he doth prescribe sondry thynges to sondry bodyes / so lykewyse he sholde be vtterly foolysshe / and without wytte / which wolde iudge god in lyke maner / as though he knewe not what were beste for euery man. The physicyon dothe anoynte and bath one man / another man he scareth and cutteth / another / he doth lette blonde / to

another he mynistreth a clyster / or gyueth a laxatyue medycyne / to another he gyueth a byndynge medycyne.
To some man he commaundeth abstynence. To another he prescribeth certayne kyndes of meates/he counsayleth one man to reste and slepe / another he doth forbydde to slepe / and we do saye/ he is a physycyon / he knoweth what is expedient for the persone beynge sycke and dyseased. And whan god gyueth to one man ryches / and doth take the same away from another / doth sende to some man chyldren/ and to another sendyth none at all/ and to one man gyueth prosperous helth / & to another sendeth a body full of syckenesses and diseases / do we say/why doth god handle men after this fashyon: & do we not rather say he is god / and knoweth what is expedient for euery man: He that beleuyth god to be most ryghtuose/he wyll neuer prompse hymselfe to escape vnponyshed for his mysdedes. And who so euer beleuyth / that he doth knowe all thynges / that mā wyll not lyghtly do that thyng in the syght of god / whiche he wolde be ashamed to doo in the syghte of a good and an honest man. whosoeuer beleuyth

that he

that the moſt ſothefaſt & true/ wyll dzede the paynes dz ponyſhementes / that are thzetened to wycked men/ and wyl haue loue and deſyze vnto that eternal blyſſe/ which is pzomiſed to good and vertuoſe men. whoſoeuer doth beleue / that this wozlde was created foz mannes cauſe/ that perſon which way ſo euer ward he ſhal tourne hymſelfe/ ſhalbe ſtyzred and pzouoked to honour and wozſhyppe the great goodnes & lyberalite of god / and he ſhall be afrayed to vſe the thynges/ which god hath graunted to hym/ other wyſe thã to his honour and glozy. But let here be the ende of this communica-

Leuitici. xi. tion. After yᵗ thou haſt made thy pzayer to god/ ✱ ✱ that thou ſhalt haue chewyd thy coode/ lyke a cleane beaſt (that is to ſaye) after that thou ſhalt haue dily-gentlỹ recozded theſe thynges/ and called them to remem-bzaunce/ than haue re-courſe hyther agayn vnto me.

The thyzd inſtruction.

DISCIPLE.

Ido

Do fele & perceyue * that mustard sede/which thou hast sowed in my mynde/ to vtter and shewe forthe his vertue and strength more and more. M. A. I praye god/that * whan I haue planted and wateryd it/the lord may vouchesafe to gyue it encreace and growyng euyn vnto lawfull and full ryppenes. D. But as I consydered and called to remembraunce / what had ben communed and sayde betwen vs / this one scrupule or dowte troubled my mynde / for what cause it sholde be / that where as in all other disciplynes and scyences they doo begynne with the moste easy and lyght thynges / and suche as are familiarly knowne to our senses/this heuenly philosophie doth forthwith at the begynnyng speke of god/which is the hyghest thyng that can be/and most furthest frō all mannes senses? M. Verely bycause this phylosophy is a disciplyne of beleue and not of disputation and reasonyng/ for disquisition or reasonynge doth lede mannes mynde farre about by many cōpasyng and wyndyng wayes and often tymes also doth begyle it/and lede it out

Mat. xiii.

* i. Cor. iii.

of the

of the ryght way. But fayth compendy ously and spedyly doth cary & conuay vp to the hyghest/and setteth our mynd as it were in an hygh totyng hyll / whyche it may more certaynly and perfytly discerne and iudge these inferiour thynges referryng all thynges to god/in whome is the begynnyng/the increace/and the perfection and full ende of all thynges.

The bodyly sences do other whyles deceyue vs.

The knowledge which ryseth of the sen ses/other whyles is vncertayne/bycause the bodely senses do oftentymes deceyue vs/as for exaumple/whan the sonne se meth to vs two fote brode/where as in a very dede it is greatter / than the hole earth/and whan we see the lyghtenyng afore that we here the thundre/& yet for all that/the syght and the hearyng/are the chefe and principall among the out warde senses or wyttes. No nor yet the knowiege/which is gatheryd of the cau ses or principles of demonstrations / is alwayes certayne / for as muche as we do see the professours of wysdome/other whyles to dowte cuyn of the principles also. But in as muche as fayth comyng from god/doth passe the certaynte both of the senses / and also of all principles/ there is no more sure knowledge / than

is by

is by kayth/and none also more compen
dious and more easye/wyll thou haue a
sure token hereof: Howe many weuers
are there nowe a dayes / bothe men and
women / whiche do talke and commune
more wysely of god and godly thynges/
than dyd the chefest of the philosophers
Plato and Aristotel: of the whiche two
the former/that is to wyte Plato / how
many mad opinions hath he of the prin
cipall or hed goddes & of the spirites the
sõnes of the godds & of ye world made of
the spirites & of the soules fallen downe
from heuẽ. And the latter of the two/ye
is to wyte Aristotel / bycause he goeth
about to come vp frõ the lowest thinges
to the hyghest/by howe many long am
bages and compasses dothe he lede the
wytte: howe long doth he tarye them &
kepe them backe in maters of Logyke/
of Poetrie / of Rethorike / of naturall
philosophye: of hyghe & ecclestiall thyn
ges afore that he wyll come vnto the su
pernatural thynges: And yet for al this
wyll he not come to the knowlege of god
for whose cause he had layed these so ma
ny steppys or stayres vnto which know
ledge nowe by kayth yong men are pro
moted both shortely & easyly: ye beyng

The sureste & most compen dious and ea syest knowle ge is had by kaythe gyuen of god.

instruc=

instructed with no maner humayne dis-
ciplynes. ☞ The chefest phylosophye
Joan. xvii. whiche purchaseth true beatitude vnto
man is to know god / and Jesus Christ
sēt of hym. To the learnyng of this phy
losophy / bycause it is most agreable and
acordynge to nature / euery sexe / & euery
age is apte and docyle / but that age in
especyal and moste chefely / which is not
yet infected with croked and lewyd affec
tions and desyres. And veryly religion
is in so much acordyng to nature / that
Plinius in naturali hil- some certayne perceyuyng and fealyng
toria. therof / is beleuyd to be in Elephantes /
and other brute beastes. ¶ But who so
euer doth symply beleue those thynges
which are wryten or taught cōcernyng
god / that man shall not be able to match
with phylosophers & heretykes in dis-
putacio. ℳ. Trouth it is. For this phy
losophye is not learned for to helpe to
disputacion / but to good and godly ly-
uyng. Nowe what more presumption
can there be thā is in them / whiche with
worldly reasons do dispute of the nature
of god / whan there is none of them all /
which is able fully & perfytely to know /
not cuyn the nature of a gnatte or of a
lytle spyder / although they do dayly se

these.

these. ☞ who so euer is an enserecher of goddes maiesty/is oppressed with the glory. None otherwyse/than they which wstare one while on the bryght sõne with theyr eyes stedfastly set and vnmoued & go awaye dased and halfe blynde / in so moche/that otherwhyles they do stomble and stryke them selues vpon a stake beyng i theyr way. But the eye of fayth is a symple doues eye/ reuerently beholdyng god that waye / whiche waye it is his pleasure to be knowen of vs: but not curyously enserchyng those thyngs/whiche it is his wyll to haue hyd from vs in the meane season / vntyll we shall come vnto that heuenly theatre: in whiche he shall gyue hymselfe to be seen moze nere and moze clerely to our eyes / beyng thã moze purged and cleane. In this lyfe it is sufficient / that thou knowest / that there is god/ & that he is one in nature / and thze by distinction of persones. Thou perceyuyst and knowyst/ that the sonne is begotten and cometh of the father / and that the holy ghost prozedyth from them bothe. Thou knowest that god is not a body/but a mynde of infinite vertue and power/moste symple/euerlastyng/as which hath ben afore al tymes

The eye of faith is a simple eye / not curious to enserche suche thynges / as god wolde to be hydde and vnknowen to vs/whyls we lyue in thys worlde.

and is nat chaunged in tyme. Of this almyghty mynd thou knowest y whole worlde to haue ben created/ and created for mannes cause/ for god neyther hath nede of the worlde/ nor of man/ nor yet of any creature. He is in hymselfe/ and of hymselfe moste perfyte. But bycause he is most hyghly and perfytly good/ he wold nat be blessyd hymselfe alone/ but hath distrybuted of his beatitude and felicite vnto aungels/ and men/ and to all creatures/ so farforth as euery thyng is apte to receyue of the bountuosnes and liberalite of god. It was his wyll and pleasure to gyue man knowlege of hymselfe speakyng to hym i dyuerse maners or fashyons. Fyrste of all he spake after a certayne maner to mankynd whan by his sonne/ which is the worde of the father/ he dyd create of nought this meruaylous frame of the worlde to the entent/ that of the worke we sholde gesse and make coniecture of the worker. For such a worke coulde neyther man/ neyther yet aungell/ haue ben able to perfourme and fynysshe. This was the fyrst degre or step to the knowledge of god. Next after cam the lawe which dyd som what helpe the darknes and blyndnes

Howe many wayes god hath spoken to man to gyue to hym knowledge of hym selfe.

The fyrste speakyng by creation of the worlde.

The seconde speakyng by

of mannes mynde / but yet besydes that it was gyuen to one nacion onely of the Jewes / it dyd by figures and darke rydles shadowe god vnto vs preparyng the myndes of men to the lyghte of the gospell / whiche by the sonne hath shyned to vs. The philosophers abused the lyght of nature to pryde. And the lawe to the moste parte of the Jewes was an occasion of greater impiety and synne. The worlde was full of ydolatry. The Jewes were puffed vp with pryde thorough a vayne persuasiõ of ryghtuosnes. Synne dyd raygne at large vnpunyshed in the worlde / whyles the most part of men dyd folow the fyrste parentes of mankynde / but here ye mercy of god dyd shew forth it selfe. ☞ which passeth and surmounteth all his workes. He dyd vouchesafe to waxe more nere and more familierly knowen vnto vs by the same sonne that at the leaste wyse by reason hereof / we sholde be drawen to the louynge of hym agayne / beynge prouoked therunto / by so many and so maruaylouse benefytes. He had created vs / whan we were nothynge. He wolde also restore vs / whan we were forlorne / for it had ben better neuer to haue ben created /

the law written and the prophetes.

Psal. 144.

The thyrde speakyng by his owne sonne in the nature of mankynde.

than after our creation to haue perysshed and ben vtterly forlorne. After ye worlde meruaillously created / after the lawe gyuen by god/after the prophetes inspired with the spirite of god/he sente his onely sonne beyng made man / that at the leaste wyse we men shulde loue hym beyng also a man. And he sente hym/not to be a reuenger or ponysher / but to be a sauiour/ by whose deathe he myght call vs agayne to lyfe/what coulde the vnmesurable charite & loue of god / haue done more than this? He hath shewed hym selfe palpable after a certayne maner vnto vs / he hathe also gyuen hym selfe to deth/ as farre forthe as he myght to the ende/ that he myght restore vs to true helthe and saluation. He declared his almyghty power chefly/in the creation of the worlde. Nowe he hath declared his vnmesurable mercy/and his inscrutable wysdome / his mercy: in that he frely / without any deseruyng of our part hath redemyd vs. His wysedome in that he hath after suche forme and maner redemyd vs. Therfore what excuse is there now lefte/or what cauyllation can any man lay forthe for hymselfe/yf he wnot regarde/but do despyse this so wonderfull

God shewed his almighty power/in the creatiō of the worlde / & his wysdom i the redemptiō of man.

perfull goodnes of god. This parte doth the Crede now teache. ✠ Et in Jesum Christum filium eius vnicum dominum nostrum (id est) And in Jesu Christ his onely sonne our lorde. D I S C I. why hath it signified and marked forth/ the persone of our redeamer/by these names. M A G. Verely for the entent to declare/that the seconde persone/ which toke flesche vpon hym/is very mã of his mother and very god of god. D I S. Howe for M A G. There are some/whiche do meane that Jesus is the name of the godhed/ and Christe a name of the humayne nature/ & they seme to be moued and brought to this opinion by the reason/that in the Hebrue tonge Jesus is as moche to say: as a sauyoure. And Christus as moche to say/as anoynted. Now no mã can gyue euerlastyng helth and saluation/saue onely god. And anoyntyng doth sygnifie spiritual grace which chaunceth not but onely to man/ but in very dede/ bothe these wordes or names do belonge to the humayne nature. For Jesus is a proper name of a syngulare persone/ that is to wyte of that man/ whiche alone of all men/was borne of a virgyne/ whome sayut Joha̅ Jesus.

shewed and poynted with his fynger/ that they shulde not receyue or embrace any other man/ for the very redeamer.

Johan. i. Christe.

☞ Beholde (sayth he) the lambe of god.

✠ Christus is a name eyther of kyngdome/ or of preesthode. For among the Jewes both preestes and kyngs were anoynted with holy oyntement/ & they of both sortes/ bycause of honoure/ were called Christi. Nowe both these tytles or names are agreyng to Christe/ whiche is called a preest accordyng to the ordre of Melchisedech/ and whiche as a preest dyd offre hi selfe a very vnspotted lambe/ vpon the aulter of the crosse/ for the helthe and saluation of the worlde/ and whiche also as a kynge/ apperyng to his disciples after his resurrection/ sayd lyke a kynge vnto them. ☞ To me is gyuen all power and auctorite in heuen and in earth. Neyther dyd he refuse and disallowe the speache of the theefe knowledging and confessyng hym to be a kynge by these wordes. ☞ Lorde remembre me/ whan thou shalte be comen into thy kyngdome. Howe be it our lord was neuer anoynted with outward and bodely oyle/ so as Aaron was in the xxix. chapit of Exodi/ or as kyng Saule

Psal. C.lx. Christ is both a preeste and a kynge anoynted/ not with outwarde corporall oyle/ but with the fulnes of the diuine spirite Mat. xxviii.

Luce. xxiii.

was

was in the fyrste booke of kynges the.xv. Chapitre. But this was he / whome god hathe syngularlye anoynted with the fulnes of his spirite. Howe be it by this worde or name of Jesu besydes that it doth betoken a singulare persone is also called to remembraūce the figure of the olde testament. For that Jesus name dyd figure and represente Jesu the redemer. Moyses / by whome is figured and betokened ceremonies / was not able to bryng the people of Israell into the lande of promyse or behestе. But Jesus the capitayne that succeded hym / brought them into the sayd lande. For there is none entre or compyng to true felycite but by fayth and grace / which Jesus the sonne of a virgine hath brought & offred to al mē. In this worde or name (Christe) which in the gospels & in the epistles of the Apostles is oftē tymes repeted & inculked: there is vpbrayded to the Jewes theyr folyshe & obstinat incredulyte & vnbeleffe / which yet vntyll this day wt loke & wayte after theyr Messias For hym whome the latyne men do call (vnctū) anoited the grek̄ do cal Christū the Hebrues do cal Messā. And they do wayt after a king plētuosly appoited wt

Jelus.

Josue figured Christ. Deute. xxxi.

Christus.

Johan.

ryches / with armyes or hostes of men / and with other worldly aydes / whiche may restore the nation or people of the Jewes beyng nowe reiected and refused euery where / and outlawed / into lyberty & kyngdome And with this vayne hope that wretched nation doth cõforte theyr calamite that they are in. But the christen fayth doth teache vs / that this is true that only Messias in the olde tyme promysed of the prophetes / by whome not onely one nation / but throughe out the hole worlde as many as be true Jewes that is to say / as many as do professe the name of Christe / & be circumcysed in herte / shulde be / not by bodely weapons but by his owne blode / delyuered frõ the tyrãny of the deuyll / and al theyr synnes cleane forgyuen & shulde be restored vnto true lyberte / & in conclusion by hym shulde be chosen & made coinheritours and partakers with hym of the heuenly kyngdome. This worde Jesus is therfore expressed / that there shulde be none errour or mistakyng in the pson / & this name Christe is added & put to: leste any man folowyng the Jewes shulde loke for another Messias or another redemer. He hath comen ones for all. He

Jesus.

Christ.

hath

hath ones for all perfourmed & fynyshed that syngulare and wonderfull sacrifice/ with the mysticall commemoration and memoryall/of whiche sacrifice he wolde vs to be nourysshed and strengthed / vntyll he come agayne the secounde tyme/ not to be than a redemer / but a iudge & a rewarder. Fyrst therfore it hath shewyd to vs that very man so wonderfull/ which was eternall appoynted for this purpose / that by hym the worlde sholde be redemyd. Anone after it sheweth to vs in the same very god in these wordes ✠ filium eius vnicum dominum nostrū/ (that is to say) his only sonne our lorde. For of god / nothyng is proprely begotten but god / lykewyse as of man accordynge to the course of nature / nothyng is begotten but onely man. D. But the scripture doth oftentymes cal good and vertuose men the sonnes of god. M. A. And for that cause is added here thys worde/vnicū or vnigenitum (that is to say)onely or onely begotten/to separate this sonne of god by nature/frō the sonnes / whiche are called to the honour of this name/by the grace of adoption. D. Is it not lawfull to call Christe as touchyng the nature whiche he hath taken

vpon hym the sonne of adoption. MA. It is a more religious and godly thyng to abstayne from suche tytles / lest we myght gyue some holde to the Arrianes He is adopted/which was not sonne before / lykewyse as we whiche by nature are borne the chyldren of wrath and displeasure/by fayth in Christe Jesu are made the sonnes of god. But Christe was eternally ye sonne of god/but after that he was cōceyued by the holy ghost/ his blessyd soule was forthwith created full of all heuenly grace. But although our lorde was twyes borne ones of his father without tyme and afore al tyme/ and agayne of his mother a virgine in the tyme afore appoynted of god/yet ar there not two sonnes but onely one son/ & not another sonne but the same otherwyse borne. He was cōceyued of the substaunce of the virgine that we shulde acknowledge the verite of the humayne nature. But he was conceyued without mānes worke or help by the holy ghost/ and that he was borne(his mothers virginite not violated or appayred) it was the prerogatyue of dignite. DJSCJ. why is here added. ✠ Dominum nostrū (that is to saye) our lorde. MAGIS.

with

with this name lorde / the holy scriptures do oftentymes honoure hym / and namely the scriptures of the newe testament. In that he was of god / he was lorde of all the worlde / and that not another sondry lorde from the father / lykewyse as he is not a sondry god from the father. But after a certayne specyall and peculyar maner he is called the lord of the electe and chosen / whome he hath wonne and delyuered from the dominiõ of satan and hath made them to hym * a people of acquisition. * For who so euer commytteth synne he maketh hym selfe seruaunt or bondeman to synne / & by synne satan obtaynyth tyranny. Therfore the symbole admonesshyth and teacheth vs: that the dominion or lordeshyp is translated from this most cruell tyraunt vnto Jesus Christe farre moste gentle and mercyfull lorde. And by this tytle the scriptures of the new testamẽt do oftentymes betoken and signyfy the sonne of god / shewyng to whome they do dedycate themselues hole / whiche do receyue baptysme and to whose commaundementes they ought afterwardes to obey all theyr lyfe tyme / without any relystence or grudgyng: and vnder whose

why Christe is called our lorde.

i. Petri. ii.

Johan. viii.

whose defence and protection they may be sure & lyue quietly without any feare

Johan. x. ☞ For no mā is able to take from hym any thyng that he professeth or hath in his kepyng. D. The name of a lorde/ howe is it agreynge to Christe / as touchyng to his diuyne nature: or as touchyng to his humayn nature: or as touchyng to both natures: M. Forsoth as touchyng to both natures/but not after one maner. As touchynge to the diuine nature/he was lorde of all thynges / frō the begynning of the world/but as touchyng to the humayne nature / whiche he toke vnto hym he deserued by death/ and rebuke or dyshonour to entre into

Philip. ii. glorye. ☞ And a name was gyuen to hym/which is aboue all names / that in the name of Jesu euery knee shold bowe it selfe both of heuēly thynges/of earthly thynges/and of thynges vnder earth. D. Is he than/as he is man/the lorde of aungelles: M. ye verely/and of deuylls also. D. To whyther substantiue is this nowne adiectyue vnicum (id est) oncly referred: to the worde filium sonne that goeth before: or els to the worde (dominum) lorde that followeth: M. This adiectyue is sette doutfully betwen bothe.

those

thole ſubſtantiues/becauſe it may agree with both. For as he is the onely ſonne by nature / ſo is he the onely lorde of all thynges created. Howe be it yet / it is better to referre this adiectyue to the worde filium(id eſt)ſonne / bycauſe this diſtinction doth euidently expreſſe his diuyne nature / which nature in that he is begotten of the father / he hath commune with the father. D. why is it nat than ſayd. ✠ In vnico filio eius(id eſt)in his onely ſonne: For ſo there ſhold haue ben none ambiguyte or doubte at all. MA. It was moſt conuenient that the worde whiche is added bycauſe of dyfference/ſholde be put after. For if he ſholde haue ſayd. Unicū filium eius / it myght haue ben ſo taken and vnderſtanden / that the name of the ſonne of god / dyd agree or belōg to none/ ſaue only to that one man Ieſus / but nowe whan he addeth this worde(vnicum)afterwardes / he doth not diuyde the name(filium)but he ſhewyth a diſtincte and ſondry maner of generacion/that we ſhold vnderſtand the ſeconde perſone/which of god his father is borne very god without tyme / the ſelfe ſame in tyme conuenient of god appoynted / to haue ben borne of a vir-

gyne/

gyne/very man of woman. Saynt Augustyne in his lytle booke made of the Crede/ for one worde putteth twayne/ sayeng. ☞ Et in Jesum Christum filium eius vnigenitum vnicum dominum nostrum/id est. And in Jesu Christe his onely begotten sonne our onely lorde. But for as moche as it is not euident by his declaration / whyther hymselfe dyd so rede or not: it is probable and lykely/ that the worde vnigenitum/ id est onely begotten was added by some man / whiche wente aboute to declare/ why he had sayd vnicum / id est onely. For the sonne of god is otherwhyles in the scriptures called primogenitus .i. the fyrste begotten sonne/ as touchyng his nature humayne/ and vnigenitus/ as touchyng to his diuine natiuite/ as for exaumple in the .viii. chapitre to the Romaynes. ☞ Ut sit ipse primogenitus in multis fratribus/id est. That he shulde be the fyrste begotten seune among many brotherne. And in the fyrste Chapiter of Johan. Vidimus gloriam eius gloriam quasi vnigeniti a patre/ id est. we haue sene the glory of it/ as the glory of the onely begotten sonne of the father Also in the thyrde Chapitre.

℣ Sic deus dilexit mundum vt filium suum vnigenitum daret (that is to say.) God dyd so loue the worlde that he wold gyue his onely begotten sonne. As touching to his former generation: neyther is he our brother: neyther is he yᵉ heyre of god: neyther hath he brotherne: nor coinheritoures. As touchynge his latter more generation / he hath both brotherne and coinheritoures. D I S. Is there no differences betwene vnicum and vnigenitum (id est) onely: and onely begotten? M A G. He may be called vnicus (id est) the onely sonne which alone is remaynyng and lefte alyue of many chyldren: but a man sholde not call hym aryght vnigenitum (id est) onely begotten sonne: howe be it the interpretoures of the holy scripture do translate this one Greke word (monogenis) otherwhyles vnicum onely / otherwhyles vnigenitum onely begotten. As in the. vii. chappter of Luke he is called ✠ vidue filius vnicus (that is to saye) the onely sonne of the wydowe / whome the Euangelist called Monogeni. And ptotokos (that is to say) primogenitus the fyrst begotten sonne / is otherwhyles called vnigenitus (id est) the onely begotten sonne /

for

Math i.
Luce. ii.
How it is to be vnderstandē/ that chryst is the fyrst begotten sonne of Mary.

for thus speaketh Mathewe of the mother of Jesu. ☞ Peperit filium suum primogenitum (id est) she brought forth her fyrst begotten sonne. For other whyles that thynge is called fyrste/ not that goeth afore other thynges / but whiche was neuer before / as for exaumple whi we do saye. This day is the fyrste tyme/ that euer I sawe the emperour/ it is wel sayd and aryght/ all though I neuer see hym agayne hereafter. So lykewyse he maye be called primogenitus (id est) the fyrst begotten sonne whiche is the fyrst/ that euer his mother brought forth/ although she neuer doo bryng forthe any more agayne after hym. For els those thynges/ whiche the lawe doth cōmaūd to be done/ in/ or about the fyrst begottē/ sholde not haue ben to be perfourmed & fulfylled/ except there hath folowed two chylde bearynges / for he is not called primus id est fyrst/ but whiche is the formoste at the least of thre. DIS. But if Christe / cuyn as touchynge to his humayne nature also / is the lorde of all thynges/ how is it than / that he is sayd to haue brotherne? MAG. Albeit that Christ were not the lord of all thynges/ as touchynge to his humayne nature/ yet that

yet that not withstandyng he shulde be
called aryght the lorde of all thynge/by
cause of the vnite of his hypostase or per
sonage/conteynyng or comprehendyng
in it selfe thre substaūces:euyn lykewyse
as it is well sayd that god hathe suffred
and hathe dyed for vs. But here this
word brother is not a name betokenyng
equalyte/but betokenyng lykenes/ kyn-
red/and charyte. After the same ma-
ner he vouchsaued of his goodnes to cal
his disciples/nat seruaūtes:but frendes: Joh.xv.
nat that he dyd renouūce or forsake his
ryght and auctorite/ whiche in another
place he acknowlegeth & taketh to hym
selfe/whan he sayth. Ye you do call me Joh.xiii.
mayster and lorde/and you saye well for
in dede so am I:but for the entent to de-
clare his excellent charite and loue/ whi
che refuseth nothyng / so that it may do
profyte. And what noucity or maruayle
is it / yf he dyd vouchesafe to call them
brotherne:towardes whome he dyd not Joh.xiii.
disdayne to playe the minister: The Je-
wes dyd call all those that were of theyr
owne nation / brotherne: but specyally
theyr cosyns or kynsmen / now was our
lorde a Jewe borne of the Jewes/which Math.i.
thyng the Euangelistes Mathewe and Luce.iii.

and Luke haue euidētly expressed in the genealogie of hym. But in very dede/ al men are brotherne eche one to other; by the reason/that they are all one and the same nature(whiche nature came forthe of one & the same progenitoures / and in euery man is subdued and in daunger to lyke affections and myseries/ saue onely in Christe I do excepte synne/ and what so euer is inclynyng to synne. DIS. Original synne is not properly any syn.

Joh.i. MA. No but yet it letteth or hyndreth the fulnes of grace/which was in Christ as sayncte Johan witnesseth / but it inclyneth a man to synne/though it dothe nat moue and dryue a mā parfitely to it. This thyng is repugnaunt to the dignite of Christ. For it was not conuenient that he whiche was come to purge and clense the worlde from all synnes/shulde be any maner awaye agreyng or inclynyng to synne DIS. But to be hūgry/ to be thrusty / to be werye/ to be anguyshed/to lothe/to dye/all these are buddes of originall synne / and yet they are gyuen to Christe in the scriptures. MAG. There is grace indifference betwen the nature of man as it was fyrste created/ & the same nature as it is after the fall of

Adam

Adam. Adam afore that he dyd synne / was a very man/and yet for al that was he free from these incõmodities and miseries/wherwith we all are now oppressed/some of vs more/ & some of vs lesse. Peccatum (id est) synne/ in the scripture is otherwhyles called the payne/that is due to synnes/and otherwhyles it is taken for the sacrifice / wherwith they doo clense theyr synne and offence. And therfore it was sayd to the prestes of the olde lawe. ☞ Peccata populi comedetis (id est) you shall eate the synnes of the people / meanyng the sacrifices/ whiche the people shulde offre for theyr synnes/ and saynt Paule in the seconde epistle and the.v. chapitre to the Corithianes sayth ☞ Eum qui non nouerat peccatũ / pro nobis peccatũ fecit. ☜ Hym that knewe no synne at al/ hath he made to be synne for vs. Our lorde receyued and toke on hymselfe not onely the veryte of mãnes nature/but also the incõmodities & mysteries whiche done accompany the nature of man fallen (those thynges onely excepted) which eyther are not cõuenient or agreyng to the dignite of that persone/which was both god and man/or els which do exclude (as I sayd before) the

Peccatum is take i diuers significatiõs. in the scripture.

ii. Cor. v.

fulnes of grace. For neyther dyd he receyue pcyuite or redynes to do synne/no neyther yet so moche as power to synne/ neyder dyd he receyue or take vnto hym errour or ignorauncē. And those incommodytes/which he dyd receyue and take vpon hym: he toke them on hym/ not of the necessite of nature/ but volyntarely for our sake/to make satisfaction for our offences/and to suffre for that which we had trespased. DIS. why dyd he chaunge the prepolition here sayeng. ✠de spiritu sancto) ex Maria virgine? MAB. The Grekes haue but one and the same prepolition(ex)in both places/but the signification of this prepolition is diuerse. All thynges are ✠ex ipso et per ipsum (id est)of hym/and by hym/ as of theyr authour and begynner. A pece or goblet is made ex auro (id est) of golde/as of the matter or stuffe: ex arbore nascitur arbor(id est) of one tree cometh another tree/by propagation of kynde. So(ex homine gignitur homo (id est) of a man is gendred a man. DIS. why wth it here expresse the holy ghoste onely: seyng that the hole trinite dyd worke togyther/this wonderfull mystery? M. Bycause in the gospell of Luke/the An-

gell

gell sayd to the virgyne. ☞ Spiritus sanctus superueniet in te (id est) The holy ghoste shall come vpon the. For oftentymes the scripture dothe attribute and gyue to eche one of the persones / certayne thynges as propre to it / which for all that are cõmune to all thre / as for exaumple: whan it gyueth to the father: eternite and almyghtynes / to the sonne: wysedome: to the holye ghoste: charite and goodnes / and whan the father is sayd to haue made the worlde by his son and to distribute and gyue his gyftes by the holy ghoste. The symbole therfore / and Gabriel in this mystery / hath expressed the workyng of the thre persones. Luce.i.

The scripture doth attribut to eche one of the.iii. ysons in the godhed certayn thynges as peculiar or propre which for all that / ar commune al thre.

☞ The holy ghoste (sayth he) shal come vpon the / and the power of the hyghest shall ouershadowe the / whan thou hearyst speake of the hyghest / thou vnderstãdest and perceyuest the father to be present / as the fountayne and authour / as of whome the sonne is sent with the holy ghoste / whan thou hearyst these wordes / * virtus altissimi / the vertue or power of the hyghest: thou vnderstandyst the sõne / which only toke vpon hym mãnes nature. For neyther the father / neyther the holy ghoste dyd take our nature Luce.i.

and become man. For the holy ghoste is conuenientlye sayd to come vpon/or as it is in the latyne(supervenire)that all the worldly cogitacion of man shulde be excluded: which whan it heareth the worde or name of cõception or byrth/doth imagine the sede of mã receiued i the wombe of a woman/or whã it is tolde and warned/that a man was borne of a virgine/ doth dreame and imagyne also some fouler thyng than these / consyderyng and reckenyng what thynges ar spred abrode by mẽnes tales of certayne women whiche reported and sayd to haue conceyued chylde by sede of man that hathe ben swymmyng in the bathe/ and of Marcs conceyuyng by the wynde and of feendes or wycked spirites that haue gotten women with chylde. I passe ouer here the fayned tales of poetes/by which the gẽtyles or hethen people were perswadyd and brought in beleffe/ that of goddes & women/and of goddesses and men/were gendred & brought forth(heroes) The euãgelist therfore to exclude al the poyntfuose imaginatiõs/doth pfesse/that ther was here in stede of an husbonde/the heuenly father/ which after a certayne maner dothe begette his sonne agayne/ he pro-

prokesseth that the begynnynge of this chylde was not of a deuyll or wicked spirite / that hadde medled or hadde to do with the mother / neyther of any illusion of wicked spirite / but of the holy ghoste. And that it is euyn thus and none other wyse / the very tenoure and processe of the Euangelystes wordes dothe declare openly / whā vnto the virgyne beyng dismayed and in doute at the mētion made of conceyuyng and bearyng chylde / and demaundyng howe and after what maner this thyng shulde be done: the Aungel ealyng her mynde of this scrupule or dowte / made aunswere in this wyse. Luce. i.

℟ The holy ghoste shall come vpon the.

DIS. why doth the symbole or Crede expresse the virgines name? MAG. For the more kaythe and credence of the history. So lykewise and for the same cōsideration dyd it expresse the name of Jesu Christ / so dyd it expresse the name and surname of the deputy & ruler vnder the Emperour / Ponce Pilate. And for the same purpose dyd Luke here diligentely expresse al the names of the monethe / of god / that sente the aūgell / of the aūgell / that was sent of embassade / of the region / of the cite / of the husbāde / of the tribe

Luce.i. or kyndred: and of the virgine: whan he sayd these wordes. ☞ And in the sixte moneth / the aungell Gabriell was sent from god / vnto a citie of Galile / whiche was named Nazareth / to a virgine beyng spoused to a man / whose name was Joseph / of the house of Dauid. And the virgins name was Marie. Those men do not make narration after this forme and maner: whiche do fayne lyes / and ar afrayed to be espied & perceyued. Esaie inspired with the holy ghoste / in olde tyme prophecied in this wyse. ☞ Behold a virgine shal conceyue and bryng forth a sonne: and his name shalbe called Emanuel: whiche by interpretation is as muche to saye / as god with vs. That virgine / the Euangelyst inspyred with the same ghost / doth here shewe vnto vs as it were with a fynger. And the aungell as it were expoundyng and declaryng the prophecie of Esaie: sayd. And that holy thynge which shalbe borne of the: shalbe called the son of God. This is that Mary: at whose name all ye soulles of good men are recreated: cherced: & cõforted: whan we do here Eue named: we do ware inwardly sorowfull: and do mourne; whan we do here the name of

Esaie.vii.

Math.i.

Luce.i.

Mary /

Mary/we do plucke vp our hartes/and are lyft vp into good hope. By Eue we are borne the chyldren of wrath and displeasure/ by Mary we are borne agayn the chyldren of grace and fauour. D I. Sholde he be accompted and taken for an heretyke whiche wolde beleue/ that Marye the virgine after the byrthe of Christe hadde brought forth other chyldren by her husbande: M A. ye verely/ not onely for an heretyke/but for a blasphemous persone also. D. And yet they say/ that this thynge is not expressed in the holy scripture. M A. That is very trouth/ but though it be not expressed/ yet is it euidently gathered and concluded of holy scripture/and that it shold be otherwyse/ is manyfestly repugnaũt to the dignyte both of the sonne and of the mother. Fynally the holy churche hath with so great consent beleuyd/taught/& fastly affyrmed it/from the begynnynge of the gospell cuyn vntyll this day/that it ought no whytte lesse to be beleuyd/ than if it were expressed in the holy scriptures. D. I longe to here the scriptures. M. The prophete Ezechiell dyg signify the perpetuall integrite of the virgine by a darke prophecie. ☞ whan he

Of the perpetuall virginite of ourblessyd lady.

Ezech. xliiii.

beyng tourned towardes the way of the gate of the vttermoze sanctuary / which gate loked toward the East he herde the same spirite / whiche dyd consecrate the chastyte of Mary / sayeng these wozdes vnto hym. This gate shalbe shytte / and shall not be opened / & no man shall passe thozough it, foz the lozde god of Israell hath entred in by it / & it shalbe shytte to the pzynce. Dyd not the pphete in these wozdes very pzoperly & aptely ynough describe & set forth the sacred wombe of the virgine / out of whiche wombe that sonne of ryghtuosnes hath ryscn to vs / which doth lyghten euery man that cometh into this wozld of which sonne Zacharie also sayth in the gospell of Luke / & he hath visited vs / spzyngyng oz rysyng from an hygh / to gyue lyghte vnto them which sytte in darknes / and in the shadowe of death. This gate was shytte afoze the tyme of her delyuerannce of chylde / it was shytte in the tyme of delyueraunce / & it contynued also styll shytte after the tyme of her deliuerance / it was open onely to the pzynce Chzist / which by his entryng in / dyd sanctifie it / & by his goyng out / dyd consecrate it / foz it dyd not loke but onely towardz the east

Johan. i.

Luce. i.

from

from whence the moste pure sonne doth
vprise/that sonne (I meane) which ne-
uer setteth or goeth downe/& whiche re-
newyth & cherith all thynges. It loked
to the waye of the outwarde sanctuare/
for this natiuyte was without the com-
mune maner of natiuites of mē/hauing
no whyt of humayne concupiscence or
luste myngled or ioyned vnto it. Finally
whā she herselfe speketh thus to the aun
gell & quia virum non cognosco. i. for I Luce. i.
knowe no man/she sheweth playnly her
perpetuall purpose of virginite. D. But
seyng that wedlocke is an honourable
thyng of it selfe/& that company of man
and wyfe together is without blame or
synne / what indignite or vnworthynes
sholde it haue ben/ if the lorde hadde ben
borne after such maner as other prophe
tes were borne / and as Johan Baptyst
was borne / whiche was more excellent
than all prophetes. M A. In dede wed-
locke is an honourable thynge / if it be
chastely kepte / but perpetuall virginite
is a farre more honourable thynge / if it
be so/that it be wylfully taken/& for the
loue of godlynes & vertue. Through cō-
cupiscence without whiche man is not
conceyued / the contagion & infection of

why Chryste
wolde not be
begotten be-
twen mā and
woman / as
other holy p-
phetes were.

origi-

originall synne goeth from one to ano-
ther. But more than aungelicall purite
dyd beseme this heuenly chyldebyrth.
I pray the tell me nowe/if any man dyd
tourne a temple made of stone/after it
had ben ones halowed & sacred to god/
by a mortall byshop/into a shomakers
shop/wolde not all men crye out/that it
were shamefully & vnacordyngly done?
DIS. yes veryly/and they wolde also
ouerwhelme hym with stones. MAG.
And yet is not the shomakers craft any
fylthy occupatiõ. And if any man wold
put a vessell/that had ben consecrated &
dedicated to baptysme/or holy oyle/or
to other holy vses/vnto prophane vses
of the kychen/sholde it not seme an into-
lerable contumely and despyte. DIS.
yes doutles. MAG. And yet is there
no faute or synne in the cokes craste. D.
It is trouth. MA. what is than to be
sayd of the most sacred and holy temple
of the blessyd virgines body? which not
euery maner bishop hath dedicated with
bodyly oyle/but the holy ghost hymselfe
hath consecrated it with heuenly anoyn
tyng that diuyne chylde rested so many
monethes/as in a brydechaumbre/in
which also as in a worksehouse/the hole
trinite

trinite dyd worke and fynyshe that mi-
stery/which is to be honoured and wor-
shypped euẽ of the aungelycal myndes:
Sholde it not seme a very vnmete and
an vnsemely thyng/if it had ben open/I
wyll not say to man but euen to an aun-
gell: D. yes I perceyue it very playnly.
M. Nowe reken and consydre this with
thyselfe/whether we sholde rather gyue
credence to the churche/so consentyng &
agreyng to gether / or els to the Jewes
beyng not onely in this poynt madde/or
els to vyle and vnlearned Heluidius / Heluidius.
whose errour taken of the scryptures
misunderstanden / is so manyfeste that
scarsely he hath founde any disciples of
his errour/and also of the olde doctours
of the churche hath ben scarsely iudged
worthy of confutation: D. I see and per
ceyue/howe greatly perpetual virginite
dyd beseme that byrth. But why wolde
the lorde be borne of a maryed woman:
M A. It was prouyded by that meane/ why Christe
for the yong virgine/that she sholde haue woldbe borne
a keper/an intender/a nourysher / and a of a virgine
minister without any sinister suspitiõ of being maried
the wycked and mysdemyng commune to an husbãd.
people/and also that she sholde haue her
spouse and husbande a wayghty & sub-
stancyall

stancyall wytnesse of her virginite / it was semely and conuenient / that such a virgine as she was / sholde be in moste hygh and perfyte tranquillite and quietnes / and it was conuenient and mete / that the mother of god shulde be not onely pure from all synne / but it was also accordyng that she shold be not so much as touched any whytte with the false tales of men. For she only is excellently chaste / of whome the fame is ashamed to speake euyll. And therfore this mysterry was hydde and kept secrete a long season. For it is lykely that Mary and Joseph dyd kepe these mysteries i theyr herte / vntyl such tyme that after the sendyng of the holy ghost from heuen / the gospell dyd spreade abrode his lyghte throughout the hole worlde. Consider therfore nowe howe many thynges we haue learned by this artycle comprehendyd in fewe wordes / fyrst that Christ Jesus is very god of god / and the same to haue ben borne very man / of a woman / and a virgine / without the helpe or warkyng of man. But by the worke of the diuine spirite. And that he hath come into this worlde / not onely to redeme the worlde / but also to teache and instructe vs with

The causes of Christes comyng into the worlde.

vs with moste full auctorite/& to kendle and enflame vs with diuerse argumentes / vnto the loue of the heuenly lyfe.

Now cõsidre me/I pray the how many horrible hereſies & errours the lyght of this verite hath dryuen away/it is very sore agaynſt my wyl to reherce the detestable & abominable blaſphemyes/with the vnhappy names of the authours of them/but yet this thyng ſhall profyte & healpe well hereunto that we may both more faſtly hold & kepe our belefe/& alſo gyue thankes the more abundantly to god/which hath vouchesaued to open & shewe ſo greate lyght vnto vs. That many dyd erre and holde wronge opinions aboute his diuine natiuite of his father/ it is leſſe to be meruayled. But it is a poynte of more madneſſe / that his humayne natiuite whiche had ben proued and declared by ſo many and ſo euydent argumentes / hath ben aſſayled with ſo many monſtres of opinions/Carpocrates/Cerynthus/Ebion/Paulus Samoſatenſis / and Photyne in name Scotyne in very dede / doo graunte / that Chriſt was a very man. But they ſaye/ that he was a pure & a mere man/borne betwene man and woman / after the

Carpocrates
Cerintus
Ebion
Paulus
Samoſatenſis.
Photinus.

manere

maner of other men / albeit he had the soule of a prophete. These men do mutylate and mayme the persone of Christ of more than the one halfe. The same men doo saye that Christe is called the sonne of god/but by free adoption/lykewyse as other good vertuose men are. And that he was not at all / afore that he was borne of the virgine. These here tykes sayncte Johan euangelyste doth openly refell and confute / pronouncyng

Johan. i. playnly. ✠ That the selfe same worde/ which in the begynnyng was with god and was god to be made flesche. And in the same euangelyste our lorde hymselfe

Johan. viii. speaketh openly in this wyse ✠ Afore that Abrahā was made. I am. Agayne Paule in the. ix. chaptre to the Ro-

Roma. ix. maynes sayth. ☞ Of whome Christe cam as touchyng his body which is god ouer all thynges / blessyd for euer more.

Manicheis. Neyther are the Manicheis any whyt lesse madde / than these afore rehersed/ which do gyue vnto Christe someparte of the diuyne nature: but they do stylly affirme/that he toke vpon hym mannes body/not a very body in dede / but onely a phantasticall body/lykewyse as we w rede/that aungells ✠ fendes haue other-

wyles

whyles appered in bodely shape and lyke
nesse vnto men. These persones wd make
Christe a iugler or a trogetter and a wõ
derfull deceyuer of men. But a phantas-
me is not borne of a woman. Neyther
can a phantasme or spirite do those thyn
ges/which our lorde dyd so many yeres
space throughout all his lyfe tyme / ea-
tyng/drynkyng/sleppyng/waxing wery/
hungreyng/thrustyng/speakyng/beyng
conuersaũt among men at none dayes /
suffryng hymselfe to be touched and han
deled/to be crucified and slayne. He hym
selfe also sayd to his disciples in the laste
chapiter of Luke/whan they were asto-
nied and abashed / byeause they thought
that they had sene a spirite or a ghoste.
☞ wherfore ar you troubled (sayth he) and why do thoughtes and musynges ascende into your hertes? Beholde my handes and my fete/ for it is euyn myne owne selfe. Handle me/ and se/ for a spi-
rite hath neyther flesche / ne bones / so as you do se that I haue. Nexte after these cometh Valentyne / the framer and for-
ger of worldes/which imagined/ Christ not to haue ben gendred of the substaũce of the virgyn/but to haue brought with hym a celestiall body from heuen / or els

Luce.xxiiii.

Valentine.

Appelles. (which thyng madde Appelles doth we ne rather to be trewe) a body taken of the elemẽtes/in the ayre/ and so to haue passed throughe the body of the virgine lykewyse as lyquoure and lyght passeth through a pype of lede/ or through a cra nell or hole. But this is nat proprely to be borne: but to passe throughe for neyther dothe the cranell or hole gendre or bryng forthe the sonne beame/ but the sonne it selfe/ neyther doth the pype gen dre the lyquoure: but the fountayne or sprynge dothe it. But whan Paule the apostle sayth vnto the Romaynes these

Ro.i. wordes. ✠ Qui factus est ex semine Da uid secundum carnem (id est) whiche as touchyng flesche was made of the sede of Dauid/ and in the fourth chapiter to the

Gala.iiii. Galathians. Misit deus filium suum factum ex muliere.i. God sent his sonne made or gendred of a woman. By these wordes he dothe openly professe / that Christe dyd take the substaunce of his body/ of the substaunce of the virgins bo dy. Neyther euery thyng/ whiche any maner way is bredde or gendred of man is forthwith a man (for els lyfe shulde be called men) But that thyng / whiche is conceyued in the mattrice or wombe of a

woman

woman/of the very substaunce of man/ and in due and lawful tymes is borne and brought forthe by naturall membres in all markes and tokens lyke a man/ and whyche is called a sonne/that thyng verely is a man. Next comyth Arrius by so moche the more wretched and madde in oppynyon/by howe moche he dothe more subtely and craftely giue to Christ the bodye of a man/ and take the frome hym the soule of man/sayeng that the godhed was in stede of a soule/so that in Christe after his opinion there were but two natures/ that is to wyte the bodye of man/ and verbum (id est) the worde whiche same worde for all that/ Arrius wyll eth to be a creature in dede more excellent than all other creatures but yet a creature. But with what face do they confesse and graunt hym to be a man/ from whome they do take awaye the better parte of man: For who dothe not knowe that man is made of two seperable substaũces/that is to wyte of the body as of the material substaũce/ & of the soule as of the fourme: wherfore yf any spirite doth moue the body of a deade mã no man wyll call it a man/ that he seeth but a wõder or a mõstre. But seyng that

Arrius.

our lorde hym selfe in so many places of scripture doth make mẽcion of his soule and doth call hymselfe the sonne of man as whan he sayth. ☞ my soule is heuy cuyn vnto the death. And whã he sayth/ ✠ Father into thy handes I cõmende my soule. And/ ☞ noman doth take my soule or lyfe from me/ but I do laye it from me/ you do seche to slee me beyng a man whiche haue spoken the trouthe to you. And seing that ꝑ aule wytnesseth the same sayeng. ✠ The mediatour betwene god and men the man Christe Iesus: yf they do gyue credence to the scriptures: howe or with what face dare they deny that thyng/ whiche the scriptures done so manifestly expresse and pnoũce: yf they do not beleue the scriptures/ how may they for shame desyre to be accompted and taken for Christen men: yf they wolde seme to be ꝑ philosophers / who euer ones dreamed that/ yᵗ thyng myght be called a man whiche lacketh the fourme of man whiche fourme (I meane the soule) whan it is present / causyth one to be a man and whã it goeth away causeth that thyng/ which was before a mã than to lese the name of a man/ those mẽ whiche haue so wonderfull madde opini-

Watth. xxvi.

Luce. xxiii.
Johan. x.
Johan. viii.

1. Timo. ii.

ons

gns/they stande in daunges them selues (and not vnworthely) lest they may seme not to be men. Neyther was the opinion/ whiche Apollinarius dreamed moche wyser than these afore reherced/ whiche dothe suffre a soule to be gyuen to Christe: but so/that he doth take from the sayd soule/ the mynde or vnderstandyng/for in quicke plantes there is a certayne lyfe/for els they shulde not growe/ neyther shulde they els be sayde to dye: whan they do wyther or drye vp. And in brute beastes there is also a lyfe and soule/or els they shulde haue no sealyng or perceyuyng. But mynde or reason and vnderstandyng/ among all sensyble creatures/is onely to man. This mynde is the pryncypall power of the soule/ by whiche it doth discerne and iudge euery thyng frō other/by whiche it doth ioyne or knytte togyther/or els diuide and departe thynges in sondre: and by whiche it gatheryth or concludeth one thyng of an other/ by argumentation and reasouyng. But howe may they for shame professe Christe to be a man whiche do take away frō hym that thyng by whiche man dothe chefly e and pryncypally dyffre from other beastes? ¶ FINIS.

Apollinarius.

Dyd than the mynde of Christ by reasoo
uyng of thinges knowen/ gather and cō
clude suche thynges as were vnknowen
to hym: MAG. There was nothyng
vnknowen to Christe/and yet as concer
nyng the condition and state of nature:
he had a reasonable soule. For nat Aun
geles neyther do vnderstande by reaso
nyng so as we do; neyther shall we our
selfes vnderstande in the generall resur
rection so as we do nowe. But perfection
added to nature doth not take away the
verytie of nature(For els the bodyes glo
rified shulde be no bodyes) And yet is it
none heresye nor errour to saye that the
soule of Christe beganne to knowe cer
tayne thynges / whiche by the presence
of the godhedit dyd afore perfytely see
and perceyue. I saye beganne to kno
we the same thynges otherwyse after
the maner of men: not for that he knewe
them not before. But bycause the ma
ner of his knowyng nowe was sondry
and dyuers from the mauer of his kno
wyng before. Johan.i. He hadde sene Na
thanael whan he was vnder the Figge
tree because he dyd knowe it more cer
taynly than we do those thynges which
we do see with our eyes. But afterwar

des whan he sawe hym with his bodely eyes: in dede he dyd not learne any newe thyng whiche he knewe not before but he sawe otherwyse the same thyng that he hadde sene before. Apollinarius addeth another madde oppynyon that the worde dyd not take vnto it flesshe or body but that somwhat of the worde was tornd into flesshe mysunderstandyng the wordes of saynt Johan. ☞ Et verbum caro factum est (id est) & the worde was made flesshe: that is to say after his false interpretatron: the worde was chaũged into flesshe: lykewyse as the ayer condensated and made thycke or grosse: is tournd into water: and as the water raryfied: and made fyne and subtyll is tournd into ayer. But a man is not made of a counterfayte worde tourned into an humayne bodye: but man is made of a resonable soule and a mortall body. yf by the worde they do vnderstande the sonne of god: god as he is made of nothyng: so can he not be tourned ī to any thyng: nor any thyng into it if we wyl speke properly And yf philosophers do deny: that fiere maye be tourned into water whiche are bothe creatures: howe moche more a gaynst al reason is it: a thyng increated

Ippollinarius.

Johan. i.

be tourned into a thyng created. But you wyll saye they make the worde a creature: but a more excellent creature thā all aungelles. But yet euyn betwen an aungell and the body of man there is more dyfference thā is betwen fyer and water. But this errour conceyued folyshely of the euangelystes wordes: the wordes immediately folowyng do refelle and confute. Johan.i. ☞Et habitauit in nobis (that is to say) and he hath dwellyd among vs. For that thyng is not sayd to be conuersaunt in body / whiche is transformyd into body. But the body is well and aryght called the dwellyng place of the soule. And man is well and aryghte called the temple of god. And nowhitte wyser is the erronious opinion of false named Eutyches whiche dyd putte in Christe but onely one nature / compacte and made of the diuine and humayne nature both to gyther. yf he hadde sayd/that one syngular persone hadde ben vnyed of two natures/and that euyn one persone indiuiduale(as the terme of logicians is)some what he hadde ben to be herde and beleuyd: for it is certayne and vndowted: that there was in Christe two or also

Eutyches in Greke is as moche to say as happy / whiche is no aryght name / for that vnhappy & wretched herettike

thre

tyr.dyuerse natures and distincte eche of them from other. Man is compacte and made of a soule and a body. But the diuyne nature bycause it is most syngle it refuseth all names or wordes of composition. It vnyed or dyd knytte it selfe into one hypostase or person/by the meanes of the soule/beyng ioyned & cleuyng to the body / but it was not confused or mengled into the same nature. Nestorius whyles he doth dilygently eschewe ✠this lymekyll/ he fell into the colekyll professyng in Christe to be two perfyte natures / the nature of god and the nature of man/but he maketh than as many persones/denyeng the worde to haue ben vnyed / and knytte to man into one person/but onely to haue inhabyted mā by grace / wherupon he gatheryth and concludeth that in one Christe there is one persone of man and another person of god / and that Marye is not well called the mother of god/but onely the mother of man / all be it that the aungell in Lukes gospell doth saye to the virgine. ☞ For that holy thyng whiche shalbe borne of the / shalbe called the sonne of god. ✠ For the vnite of the persones / sayleth/that by a certayn idiomatum. i. J.v. com-

Nestorius. Prouerbs. Luce. i.

communion of propryetes of speakyng/ euyn those thynges/which do not agree but onely vnto the humayne nature/ may also be sayd aryght of god/but onely i the voyces cõcrete. God was borne of a virgine/but not the godhed. ✠ God suffred / but not the godhed/and man is god / but not the nature of man is the godhed. But bycause there is none ende of errours: I wyll make an ende of this rehersall / and I feare / lest I haue allredy made the wery with rehersyng so many errours. DISCIPLE. Uerely I haue pitye on these heretykes ✠ Howbe it yet theyr madnes hath done me good / by reason of whome it is caused/that both I do more clerely perceyue and see the trouth / and also doo more fastly beleue it. MAGIS. The heretykes are worthy no thanke herefore/but god is very greatly to be thanked / whose goodnes hath tourned the malyce and wyckednes of other men/ vnto his seruauntes / into the lucre and encreace of godlynes. DISC. why is not than the symbole or Crede made in the synode holden at Constantinople / contented to say ✠ natus ex Maria virgine (id est) borne of the virgine Mary/ but ad-

but addeth Et homo factus est (that is to saye) and was made man: MAG. For they which wold dispute any thyng subtyly of Christe / although they be holden with dyuerse and sondry errours yet in this one thyng they do all agree/ that they do deny hym to be man / in as muche as they do take from hym some thynge which if we haue not: none of vs sholde be called truely a very man. Therefore is this expressed. Et homo factus est (that is to saye.) And he was made man: that no man sholde come to baptysme beyng infected with the poyson of the. For els what man is so farre without commune iudgement and reason that whan he heryth saye / that the two Gracches were borne of Cornelia: wyll aske the question/ whyther the two Gracches were men: DIS. wherof cam it than that these men were so mer uaylously blynder MAG. Verely bycause they hadde leuer make serche and dispute of the diuyne matters than symplely to beleue the. The scripture sayth that we shall haue none vnderstandyng or perceyuyng / excepte we wyll beleue. But they wolde perceyue and vnderstand by the prowde philosophye of the

worlde/afore that they wold beleue. Let here therfore be the ende of this communication / that after thou haste recorded these thynges with thyselfe in thy mynde and haste gyuen thankes to the diuyne spirite / thou mayst retourne the more cherefull and lusty/to learne the residue that is behynde.

☞ The fourth instructoin.

DISCIPLE.

ET folowyth. ☞ He sulfred vnder Ponce Pilate/ was crucified/ dead / and buryed. M. Thole men/ that gyue vnto Christ an imaginarye and phantasyeall body/the same men do saye / that all such thinges/as it is red that Christ dyd suffre in his humayn nature/he dyd not suffre them in very dede / but onely phantastically and apparently. But we whiche taught by god do beleue/that he was a very man/do also beleue / that he dyd suffre verely and mater in dede/both in mynde and in body / and that he was verely crucified/dead/and buryed. The death of a naturall man is the separatiō of the

of the soule from the body/whiche sepa-
ration whan it is ones made / all we do
knowe / what maner a thynge the dead
body is than: but the soule/bycause it is
immortall/though the body be decayed
and fallen away/yet hath it stylle beyng/
with Christ (if it departed from the bo
dy with fayth) and lokyng after the re-
surrection & rysyng agayne of her owne
body. DIS. what differēce is there be-
twene an aungell and a soule that is se-
parated from the body? M. Verely this
that a soule is in dede a mynde lykewyse
as aūgels are/but so created of nought/
whan it is put into the body: that it is
naturally apte to gyue lyfe / to gouerne
and to moue not euery maner body/but
that body onely: to which it is specially
appoynted and ordayned by god. This
difference is there betwene the death of
Christe/and the death of one of vs / that
our soule by the violēce of sycknesse and
dysease: or els thorow defaulte and want
of humoures is dryuen out from our bo-
dy. But our lorde willyngly layde from
hym his soule and lyfe: euyn lykewyse
as he dyd wylfully com to the crosse and
passion. A token hereof and an euydent
argumēt is: that he gaue vp the ghost

The differēce
betwene an
aungell / and
a soule sepa-
rated frō the
body.

The differēce
betwene chri
stes deathe &
owres.

Math. xxvii.

vpon

vpō the crosse immediatly after a great and a strōg crye / ye moreouer his owne selfe also sayth in the gospell of Johan.

Johan. x. ☞ No man taketh away my lyfe from me/but I do laye it frō myne owne selfe

D. But where as in the meane season the word or the second person of the godhed/which thou saydest to be so vnyed & knytte to man/that both to gether made one person: was it in the soule departed from the body: or els was it in the dead body: M A. Saynct Augustyne deuotely dyd beleue & suppose/that the godhed was neyther separat from the body/neyther frō the soule but was present with them both. But it is better not to entre into the cōbresome vyase of suche maner questions/out of the which it is harde to fynde any waye to gette out. Nowe we do teach onely rudimentes & pryncyples & not the most hygh poyntes/we do cast a fundation or grounde of our warke: we doo not fynysche and make it full perfyte: for we do instructe a nouyce newly cōuerted: and not a diuyne: and to make an ende: we do informe a yonge soldyer to faythe and beleefe: not an olde worne chaumpion to battayle and fyghte. D. why do we adde these wordes ☞ passus

est

eft(that is to say)He suffred:seyng that the sayde wordes are not added of them in the old tyme:Doth he not suffre who so euer is crucified: MAG. It apperyth that this particle also was added agaynst certayne men whiche dyd imagyne: that the worde dyd as it were swalowe vp the body: that it toke vnto it selfe: and transformyng it after a certayne maner into it selfe: dyd make it such a maner body that it could not fele any payne or grefe. They say:that Galanus was the authour of this opinion. But the scripture on euery syde speaketh openly agaynst this. Fyrste Esaie the prophete sayth. ☞ He hath verely taken vpon hym our sycknesses and our sorowes and grefes he hath borne. Galanus. Esaie.liii.

And lest any man myght fynde a cauillation / and saye that the prophecye is darke/ and that it myght be / that some other persone is meante in the sayd prophecye than Christe. Sayncte Luke in the.viii. Chapyter of the Actes telleth / how Philippe / which beyng warned of the holy ghoste had ioyned hymselfe to the chariote of the gelded man / dyd by the information of the same spirite / expounde and declare this whole place/ to Actuũ.viii.

hym/to the passion of Christ. And holy and godly men doo apply that vnto the passion of Christ which is red in the lamentacions of Jheremie. ☞ O all you that do passe by in the waye / take hede and se whether there be sorow or payne lyke vnto my sorowe and payne. And in the gospell of Luke our lorde sayth. Ought not Christe to haue suffred these thynges/and so to entre into his glory? Also in the fyrst epistle of Peter/and the secounde chappter it is wryten thus. which whan he suffred dyd not manace or threten. Agayne in the same place. Christ hath suffred for vs / leauyng you an ensample/that you sholde folowe his steppes. But howe shall we folowe hym in suffryng paynes & greffes/if he hymselfe suffred or felte no payne or greffe at all? And sayncte Paule in the. viii. chapyter to the Romanes sayth. ☞ yf it so be that we do suffre togyther with hym that we may be glorified also with hym Sayncte Paule calleth here suffryng together with hym / not to haue compassion and to be sory for another mannes euylles/or hurtes/and greffes/but accordyng to the exaumple of hym: to suffre & abyde pacyently the persecucion of euyll

Threnoꝝ. i.

Luce. xxiiii.

and

and wicked men. And that Christ suffred in soule also: euyn his one selfe doth witnesse sayeng. ✠ My soule is heuy euyn vnto the death. Adde hereunto/that our lorde euyn al his lyfe long dyd suffre many thynges for our sakes: beyng hũgry/ beyng thursty/waryng wery and faynt/ beyng reuyled/and despytusuly hãdled/ driuen out/taken/bounden / bespetted/& buffeted. To these thynges/and to other lyke may this worde passus est(id est)he suffred/belonge and be referred. DIS. why doth the symbole or Crede so diligently expresse the kynde and maner of his death: MAGIS. For the same cõsideration and skyll/for whiche it dyd expresse the name and the forename of Pylate/that is to wyte for the more euidẽce of the hystory. DIS. why wolde god redeme the worlde with the death of his owne sonne: and that with suche maner death: M. But do thou fyrste make me aunswere to one thyng. If any phisicion beyng excellẽtly learnyd in his faculty dyd take to his cure a man/that were sycke of a perilous and deadly disease: and one that were nothyng skylled in the crafte at all/wolde aske hym the question why doest thou cure this man after

Matth. xxvi.

this maner: Shulde he not seme lewde/ and very worthely: Howe moche more lewde thyng is it than to requyre an accõpt or a cause of god/wherfore he wolde redeme the worlde after this maner: This thyng thou muste surely and stedfastly beleue/that nothyng pleaseth god but that/that is best/ whyther it seme so to vs/or not seme so. DISCI. The foundation and groundewarke of my faythe standeth faste and vnshaken/ but yet I suppose it is lawfull/religiously and with reuerẽce to enquire of these thynges. MAGISTER. ye verely/and lawfull for vs also to make answere/but with the same religion and reuerence. But these thynges do requyre a peculiare and proper treatise/ howe be it yet I wyll touche a fewe thynges/ as it were by the waye. Death came in to the worlde by an earthely man: it was conuenient/that the same shulde be take awaye by an heuenly man. By vnlawfull pleasure/crepe in the deathe and destruction of mankynde: by paynes and doloures/ helthe and saluacion was repayred. By a virgine disceyued with the inspiration of the serpent/ cam calamite and mysery: by a virgine made

great with chylde by the inspiration of the holy ghoste / came agayne wythe and felicite. And that god beyng offended and displeased/is reconciled and pacyfied by the bloude & slaughter of brute beastes / not onely the lawe of Moses dyd perswade it/but also Abel euyn forth within the very begynnyng of the worlde dyd offre of the fyrst begotte of his shepe In so moche that the very paynymes also/whiche neuer had knowlege of the very lyuyng god / yet were yswadyd & dyd beleue surely that mennes offences were clensed and washed awaye with deathe and bloude. In certayne countryes/and among certayn people it was a cõmune maner and custome/al the yere longe dylygently to kepe and noury she a man whiche had wyllyngly and of his owne accorde offred hym selfe to death/ & hym in the meane season they dyd haue in reuerence and worshyppe / as an holy oblation and sacrifice dedicated to god. And at the yeres ende they dyd caste hym into the see/thinkyng and iudgyng that by the death of that one man/ what so euer euyls and misfortunes were towardes the cyte / myght be tourned awaye and kept from it. And Codrus

The maner of certayne paynyms.

Val. max. lib. v. titulo. vi. de pietate erga patriam.

and Curtius/ the two Decii arhyghly and studiously praised of authours/ whyche wyllyngly gaue themselues to death for the helthe and saluation of the commune weale. It was conuenient therfore and accordyng / that a true and an effectuall hoste and sacrifice shulde be offred vp / not for the incolumite and preseruation of one cyte/ or of one nation / but for the helthe and saluation of the hole worlde/ whyche myghte take away the other hostes and sacrifices of al men beynge eyther superstytyous / or els of smalle efficacie and strengthe. For so great was the charite of Christe / soo great was his purite / that he beynge onces offred vp in sacrifice / myghte and shulde suffice to abolyshe and take away all the synnes of mankynde / althoughe there hadde ben mo worldes than one.

Liuiti. vi.

Exodi. xii.

For this dowteles was that very hole brente sacrifice/ which whole dyd brenne and was on fyer with the loue of mankynde. This was that moste pure bloude of the vnspotted lambe / whyche spryncled on the postes / putte by the destroyng aungell. Nowe the kynde and maner of deathe / besydes that it was moste paynful/ it was also moste vyle and

why Christe wolde dye on a cosse.

shamefull

shamefull maner of death that coulde be namely among the Iewes. & to whome he was execrable and hadde in abomination/ who so euer dyd hange on a tree. It muste nedes be an exceadynge greate payne/ which shulde for all men pay and bye out the euerlastyng paynes: and that was an happy and a blessed shame and dishonoure/ whiche hadde to al men opened the waye to euerlastyng glory. Nowe is there nothyng more execrable and odible to god/than is synne. This ignomynye and curse he dyd translate vnto hymselfe for a seasō/that he myght purchace and obtayne the blessyng of god for vs. It dyd also pertayne and belonge to the fayth and credence of the hystorie/that he shulde dye condempned by open iudgement/ and that he shulde gyue vp the ghoste a hyghe vpon the crosse/ lest any man myghte els suspecte and mysdeme/eyther that it was no very death/or els that an other man hadde ben put in Christes stede. Last of all/ it was conuenient/ that he shulde dye on hyghe with his armes stretched out abrode whiche for his vnspeakable charite dyd couete to embrace all mē and wylled all men to be saued/ lykewyse as he syg-

Johan.xii.

nyfieng the kynde & maner of his death to his disceyples/ sayd. whan I shalbe lyfted vp frō earth/ I wyl drawe al thinges vnto myne owne selfe. And I tolde the and gaue the knowledge also herto-fore/ that the lorde came into the worlde not onely to clense vs from our synnes/ but also bothe to shewe vs the waye by whiche we muste come to eternal glory. and also to gyue strēgth to our weaknes by reason of whiche we are prone and redy to fall agayne into synnes/ & also are to feble to bear eyther prosperite or aduersite but with p^e one/ that is to wite with prosperite we are corrupted/ made wanton and proude/ and with the other we are dismayed/ mated/ and stricken into heuynes and dispayre. For who so euer with full fayth & truste settyth his eyes stedfastlye vpon Christe fastened on the crosse/ that persone as he is afrayed so ofte i a certayn maner to crucyfie Christ agayne/ as he doth committe those thynges/ for the washyng awaye of whiche he suffred death/ euyn so scasely is there any man so feble and weake mynded/ but that he with more pacientlye & with more quiete mynde suffre the afflictiōs of this worlde/ whan he doth consyder & weken

¶ For what causes our lorde came in to the worlde.

who so euer doth cōmitte those synnes/ from whiche Christe dyed to make vs free/ doth after a certayne

in his

in his mynde / howe many thynges he hath suffred for vs/which was free from all infection of synne. And who can be founde so vngentle and vnkynde: that he wyll not loue hym agayne/which dyd so fyrste loue hym: and with so great benefyte dyd prouoke hym to loue agayne: Briefly all the philosophie and wysedome all the solace and cõfort/& al the strength of a christẽ mynde is i the crosse of Christ But the consideration of these matters belongeth not to this busynes / whiche we nowe purpose and haue in hande.

manor crucific Christe agayne.

D J S. why wolde he hange in the myddes betwene two theues: MAG J. To shewe that euyn to malefactours & synnefull persones / there is hope of saluation in the myddes of theyr very punishementes: yf they wyll beseche and desire sorowfully the mercy of Christe: D. why wolde he not that his legges shulde be broken: MAG J. Bycause it was so darkely prophecied before: ye you shall breake no boue of it. D J. ye but these thynges were not so don/bycause it was prophecied and sayde before / that they shulde be don after such maner: but therfore were they sayde byfore / bycause god had so eternally ordeyned and prefixed:

Nume. ix.

that they shulde be done in suche wyse.

MAG. Thou doest very well and a ryght/to thynke that there was nothig done in Christe without skylle/or by fortune and chaunce/but that all thynges were done by the decree and ordinaunce of eternall god. But yet the scripture doth otherwhiles speake after this maner. ✱ vt implerentur scripture (id est) that the scriptures shulde be fulfylled. But in this maner of speakyng/ the cõiunction (vt (id est that/ dothe not betoke the ende and fynall cause/ but that that folowyth and cometh to passe/ and the proffe of the thyng. The scripture went before/the proffe or performaunce dyd folowe and cam after. And it was very semely and conuenient that/ that moste sacred and blessyd body of Christ shulde haue no maner faute or deformite/ that is to wyte none vnperfyte membre/ lame/ or croked/ lykewyse as it is beleuyd/ that our bodyes shall not haue in the generall resurrection. To cause beleffe of his resurrection/ the pryntes and tokens of the fyue woundes were sufficient/ whiche/ as it were certayne precious stones/do not disfygure that blessed body/but do beautify and adorne it.

How this cõiunction (vt) is take other whyles in the scripture.

And

And for the same purpose he wolde not that this body sholde corrupte and putrify in the graue. He dyed and gaue vp the ghoste/afore it cam to the breakyng of the legges / and he rose agayne afore that the dead body was corrupted. Joh.xix.

These thynges do so commende the dignite of hym that they do not let or hynder the verite of his nature. D IS. why wolde he be layd vp into a new graue/ in whiche neuer any man had ben layd as yet/and besydes that cutte or hewyd out of the naturall and stronge rocke of stone? MA. This thyng dyd make partely for the dignite of Christe/and partely for the fayth and credence of the history. But in euery one of these thynges are hydde greate mysteryes/which thou shalt than here / whan thou haste layde awaye thyne infancie. Joh.xix. why Christe wolde be buryed in a new sepulchre.

Nowe we do offre mylke vnto the as to an infaũt or a yonge babe. D. Seyng that this history is confirmed and establysshed by so many argumentes / haue there ben any men/ which dyd doute of the trouth? MA. The Jewes doo graunte and confesse / that Jesus was crucified very matter in dede but they do deny that he was crucified for the saluation of the worlde. There i.Cor. iii. The Jewes.

haue ben also certayne chrysten men/ whiche do professe/that Christe dyd verely suffre in his humanite/ and that for the helth of the worlde/but the same dyd suppose rather than fastly affirme/ that lykewyse as he suffred in his body here vpon earthe for lyue men/ cuyn so his soule dyd suffre in hel for the soules that were kept and holden there/and agayne that after his resurrection he was crucified or shalbe crucified in the ayer for the spirites of the ayer. Basilides a man full of pytye(god knoweth)doth deny/ that Christe hymselfe was fastened vnto a crosse/ but he sayth that one Simon of Cyrene was hanged vp in his stede/ whiche was cõpelled to be Christes vicare in bearyng of his crosse. But if it were so that another man was crucified in his stede/ than dyd he hymselfe neyther dye/ neyther ryse agayne/ neyther dyd he redeme vs with his owne death. But these ar but the dreames and fonde fantasies of mannes mynde. The scripture doth most manifestly teach vs/that Christ hath not suffred but ones for all/ and that he dyed vpon the crosse vnder Põce Pilate/ & that he dyed not for any other creatures/ saue onely for the redemp-

Basilides

Luce. xxiii.

tion

tion of mankynde. S. Paule saith playnly ✠ Christe rysyng ones from death/ dyeth no more/ death hath power no longer ouer hym. And that he dyed as touchynge to synne / he dyed but ones for euer/but as touchyng to that he lyueth/ he lyueth to god. Peter cryeth ✠ Christ dyed ones for our synnes. Thou hearyst here expressely that he dyed ones. ☞ Thou hearyst/that he rose agayne / and that he shall dye no more/and west thou say that he dyed not hymselfe: but that another mā was brought in/in his stede and was his vicare in suffrynge death/ lykewyse as it is redde in poetes fables/ that in the yande called Aulis a whyte hynde was conuayde in/in stede of Iphigenia / whiche sholde haue ben slayn in sacrifyce: ✠ And doth another of you crucifie his soule agayne in hell: ✠ And another agayn of you crucyfie whole Christ agayne / in the ayer: ✠ Thou heareſt the prynce of the Apostles cryenge openly ✠ Christ suffred for vs / and wylt thou(o Iewe)that his death dothe not profyte or auayle any man: ✠ Let vs nowe procede to other thynges. DESCENDIT. It followeth / he went downe to hell. M. A. B. This is the artycle/which (as

Roma. vi.

i. Petri. iii.

i. Petri. ii.

I sayd

I sayde before) Cipriane sayth not to be had in the Romane symbole/ no neyther yet to be added in the churches of the East/ye & moreouer although the symbole of the synode holden at Nice / or of the Synode holden at Constantinople/ is none other thyng than a declaration of this symbole / yet is there not there neyther / so much as any thynge that is correspondent to this partycle. Fynally the very inconcinnyte and vnhandsome toynynge or hangynge together of the speche and oration/is an euydent proue/ that it is a parcell thruste in amoug the other artycles by some other mã These wordes ✠ sepultus est(id est) was buried/ do belõg to the body/which layed aslepe by death/with ryse agayne / that is/with as it were waken from slepe. But these wordes ✠ descendit ad inferos (id est) went downe to helle/they do referre vnto the soule/which neyther was buryed/ neyther dyd ryse agayne / but beyng departed and sondryed for a tyme / shortly after retourned agayne into the dead body. whyther sayncte Thomas of Aquyne dyd adde this partycle / I am somwhat in doute. There is a certayne suspition/that it sholde be added of some

The artycle (descendit ad inferna) was no parcell of the Crede/at the fyrst makyng of it.

other

other man at the leuste by this argumēt/ for that it is not in the mete place. For whan he doth make the thyrd artycle of the resurrection / he maketh the. iiii. artycle of the goyng downe to hell / except peraduēture he meante this that Christ after that he was rysen agayne from death to lyfe / went downe in body and soule to hell. Another lytle worke which goeth abrode bearyng the tytle of sayncte Thomas vpon the symbole doth interprete and declare the contrary hereof / & doth vse also a contrary ordet / for there the goyng downe to hell goeth before the resurrection / howe be it this sayde opuscle / although it be a clarkely and an holy worke / yet it semeth not to be the worke of Thomas of Aquine. D. why was not this partycle added or put to. M. A. Bycause the fathers of olde tyme dyd with great religion and feare take hede and beware / that they wolde not affirme any thyng namely in the Crede / whiche were not expressed in the holy scriptures of both testamentes. Nowe suche maner artycles are all the other / onely this one excepted. D. Howe than durste they / that came after / be so bolde to adde it? M. A. Bycause they semed to them-

why this article was left out.

themselues that they had gathered this euidently ynough of the holy scriptures dilygently boured and cramyned to the which they do adde some reasones also / not those verely most strong and inuincyble / but yet not vtterly vnprobable.

Psal. xxi. They do alledge and bryng forth these authorites of the psalmes. ℟ Et in puluerem mortis deduxisti me. i. And thou hast brought me into the dust of death.

Psal. xxix. And ℟ Quę vtilitas in sanguine meo dū descendo in corruptionem. i. what profyte is there in my bloude whyles I do go downe into corruption. And agayne

Psal. lxviii. Descendi in limū profundi et non est substantia. And that also. Domine eduxisti ab inferno animam meam: saluasti me a descendentibus in lacū (that is to saye.)

Psal. xv. Lorde thou haste brought me forthe my soule from hel / thou hast saued me from the noūbre of them that go downe into the pytte. And that also: Non derelinquęs animam meam in inferno. i. Thou shalte nat leue my soule in hell. whiche

Actes. ii. testimony Peter in the Actes wth teach to haue ben propheeyed afore of Christe

Psa. lxxxviii and not of Dauid / so as the Iewes dyd interprete it. They alledge also this text ℟ Eruisti animam meam ex inferno in-

feriori

feriozi.i. Thou haste delyuered my soule from the nether moze hell. Agayne this texte: Æstimatus sum cum descendentibus in lacum / factus sum sicut homo sine adiutozio: inter moztuos liber (id est) I was reputed amonge men goynge downe into a pytte. I was made as a man without helpe / amonge dead men free and lybertie. Also that texte of Osee the prophete. ☞ O moz ero moz tua et morsus tuus inferne (that is to saye.) O death I wyll be thy death: and I shal be thy bytte to helle. They bzyng fozth also of the gospell of Mathue the wozdes of Sayncte Johan Baptiste. Osee.xiii.

☞ Arte thou he / which shalte come: oz shall we wayte after another: foz this speche some men do interprete of Christes goyng downe to hell. Mathy.xi.

They alledge also that texte of the Epystle of Peter. Christ was moztified and kylled in dede as touchyng to his flesche: but was quyckened in spirite in which spirite he went also & preached to the spirites that were in prison. They alledge also of the.xxiiii Chapiter of Ecclesiastici / that whiche was spoken & sayd vnder the persone of wysdome. ☞ Penetrabo inferiozes partes terre: et inspiciam omnes speranteś: i. Pet. iii.

et u-

et illuminabo omnes sperantes in domi
no (id est) I shall entre into the lower
partes of the earth/and I wyll loke vpō
all them that slepe/and I wyll lyghten
all them that hope and trust in the lord.
And many other lyke places of scripture
But there is none of all these authori-
tes/that may constrayne hym/that lyst
to thwarte and fynde cauillations/to be
leue that the soule of Christ went downe
by it selfe personally to hell/or (as they
call it) to lymbū. For the scripture wth
oftentymes cal death/and the graue/by
this name ✱infcros/which same worde
is englysshed otherwhyles helle/as for
exaumple in the.xliii.chapitour of Ge-
nesis. ☞ Morientur et deducēt famuli
tui canos eius cum dolore ad infcros
(that is to say) He shall dye and thy ser-
uauntes shall brynge his hore heares
with sorowe to his graue. He calleth
here the aged body of Jacob ✱hore hea
res/✱by this worde ✱infcros/he meante
the sepulture or graue. And this thynge
doth the sayncte Cipriane in fewe wordes
in a maner shewe/whan after that he
had sayd before that this partycle is not
had neyther in the churches of the west
nor in the churches of the east/he addeth
after-

(What this worde (infcri) doth signifie otherwhyles in the scripture.

afterwardes these wordes. ☞ Wis tamen verbi videtur eadem esse in eo quod sepultus dicitur (that is say) Howbeit there semeth to be the same strength of the worde/ i that/ that he is sayd to haue ben buryed. As who shulde saye/ that descendere ad inferna/ were nought els but to be buryed in the graue/ whiche our lorde speakynge of his owne buriall called to be in the herte of the earth. In these testimonies whiche they alledge of the scripture there are certayne/ whiche are well nere of no weyght/ but there is none of them/ but either it is darke with the myste of allegorie/ or els it dothe receyue dyuers and manyfolde interpretacyons. Neyther are the reason/ whiche they do bryng of moche more wayghte. Amonge whiche one is playnly and vtterly reiected and refused. DISCI. whiche is that? MAG. Bycause originall synne dyd not onely bryng the death of the body/ but also the tourmẽt and payne of soules/ that by the reason of it they shulde wante the vysyon and syght of goddes face/ therfore they w̃ suppose it to be conuenient and accordyng/ that lykewyse as Christe by the deathe of his bodye/ dyd abolysche and take a-

waye bodely payne/ cuyn so by suffryng in his soule/ he shulde take awaye the payne of the soules. DISCIPLE. Are we than at lybertye/ whyther we lyste/ to beleue or not to beleue this partycle: MAG. yf the vniuersal churche hathe nowe receyued it/ it is not lawfull for the not to beleue it. It is sufficient for the/ to plese that Christe dyd so descende (ad inferos) as the scripture and the churche doth thynke and meane. But yet as it is a pointe of Christiane wysdom not to beleue very lyghtly that thyng for certayne and vndowted/ whi.' che is not expressed in the holy scriptures/ euyn so is it a poit of Christiane mekenes not to refuse proudly and frowardly that thyng/ which the relygyous contemplacyon of good and godly mē hath taught/ eyther to the solace & comforte/ or els to the eruditiō of them that do beleue/ of which sorte are these thynges al.' so. That the holy ghoste toke one of the moste purest droppes of bloud out of the virgine Maryes herte/ & layde it downe into her matrice/ and that herof sodeynly was made the perfyte body of a man/ so smale as is a lytle spyder which is but

Nota.

cuyn

cnyn no we croped forthe from the egge/ but yet with all the membres full fynyshed and perfyte and that i the same mo mente a soule was infused and put into it/ beyng cuyn very than forthewith as parfyte in all powers and qualytyes/as it is now in heuen/lykewyse where they do teache / that Christe by the reason of the complexion of his humayne bodye (whiche they wyll to haue bene in hym farre moste subtyle / and so therfore of moste quicke and sharpe feleyng) dyd suf fre more greuous & bytter paynes than any man may possibly suffre / the payne of them onely excepted/ whiche are per petually dampned in helle. These thyn ges and suche other lyke vnto these / let them be so herde as deuoute and holy cõ templations of men concernyng Christ/ but not as artycles of the fayth. Ma ny suche maner thynges haue certayne mẽ ymagyned also about this partycle/ whiche we haue shewyd to be an addy tyon to the Crede / tellyng what perso nes Christe dyd bryng out from helle / & whome he dyd leue there styll / & what thynges. And with what wordes he dyd speke to euery one of ye circles. But this

sufficient for vs/that he was ones i flesh borne a very man/that he dyd verely suffre passyon / that he hathe verely dyed/ and ben buryed. And that he hath verely reuyued againe/the very same soule retourned agayne into the owne naturall bodye. It foloweth/ ☞ He rose agayne the thyrde daye. Oncles Christ had rysen agayne/ all hope of immortalite had ben quite and clene taken frome vs. But he rose agayne accordyng to the scriptures/for this hath the symbole redde i the masse added/lykewyse as the

1.Cor.xv. blessyd Apostle saynt Paule sayd. ☞ I haue taught to you principally that whiche I receyued and learned of the lorde that Christe hathe died ones for our synnes accordyng to the scriptures / & that he hathe ben buryed / and that he hathe rysen agayne the thyrde daye accordyng to the scriptures. But though the resurrection of our lorde hathe ben shadowed before by so many figures of whiche our lorde hymselfe dyd expounde and declare

Math.xii. Jone.v. one/ that is to wyte ✠ of Jonas/ whiche was in the bely of a whale thre dayes & thre nyghtes/and though it hath ben prysed by so many oracles & prophesies of so many Prophetes/and also so often tymes

tymes shewed before of Christ hym selfe with euident wordes nothyng darkened with any mystc of Trope or Allegory. And finally hathe ben confyrmyd with so many cuydent testimonies of the Apostles: yet all this not withstandyng / there haue not lacked some men whiche in very dede (as it is wonte to be sayd in the prouerbe) i the very bryght lyght of the sonne were blynde and could not see. For Cerinthus sayd / that Christe is not yet rysen agayne but that he shall in tyme to come longe hereafter ryse agayne. Other some agayne dyd sayne yᵗ Christ hymselfe is in dede rysen agayne / but yet that our bodyes shall neuer reuyue nor ryse agayne / whome saynt Paule dothe openly confute / gatheryng that it dothe necessarely folowe. ☙ Yf Christe dyd not ryse agayne / that neyther shall we ryse agayne and yf we shall ryse agayne / that Christe muste nedes than haue ryssen agayne. For lykewyse as he dyd suffre for our sakes / that we shulde be deliuered by hym from eternall death / euyn so hathe he also rysen agayne for our sakes that by hym we shuld get & obtayne eternall lyfe. ❧ He rose beyng the fyrste frute of thē that slepe. But he that is

Luce. xviii.

Math. xx.
Mar. x.

Cerintus.

i. Cor. xv.

i. Cor. xv.

the fyrste can not be alone/ neyther wyll the hed leue or forsake his membres.

Valentine. Certayne men folowyng Valentyne for theyr authour/do graũt and confesse the resurrectiõ of the spirite and of the soule but the resurrection of the bodyes they do deny/notwithstãdyng/ that in Christ was shewyd the example and paterne of our resurrection. Nowe he rose agayne whole/that is to say both i body & soule. But what shulde a man stryue agaynste them/ that do deny the euident scripture and agreyng with it selfe in so many places: For nothing hath beẽ taught more diligently of the Euangelystes/than the argumentes and proffes of the resurrection. And sayut Paule doth not onely confirme the resurrection in euery place/ but he doth also describe the maner of the resurrection to the Corinthians / and to the Thessalonians. For as for the opinion of them / that were called Chiliaste (whiche dyd dreame / that by the space of a thousande yeres/after the rysyng agayne of our bodyes/we shal enioye plentuously in this world al suche maner pleasures/wherwith the bodely senses are delyted and pleased)it is not worthy to be called an opinon / but rather a prodigi-

1. Cor. xv.
1. Thessa. iiii.

Chiliaste.

ous

ous and a wonderfull madde errour.
And as for all the cauillations whiche mannes witte doth engendre / howe or by what meanes the same body / whiche hathe ben so many maner wayes chaunged from one thyng into another / can be restored agayne the very same in noumbre: these cauillations (I saye) are shaken of and put awaye by faythe and beleffe / by whiche we do beleue / that he is god / and that he is almyghty / whiche worketh all these thynges / and that he is not subiecte vnder ye lawes of nature whiche dyd create and make nature.
And what meruayle is it / yf he dothe restore the body of that thynge / that is / which dyd fyrst at the begynnyng make heuen and earth and aungels all of nothyng. And seyng that we do dayly see so many myracles in the workes of nature / as for exaumple / of a very lytle sede to ryse a great strōg tree / and of a gresse hoper now beyng olde / by castyng of his skynne to fye forth a yong one and of a Eruca (id est) canker worme redy to dye / to lepe forthe a lusty and a swyfte butterflye / why shulde any thyng seme vnbeleuable / which god that is almyghty dothe worke contrarye to the lawes and

courſe of nature. It folowethe / ¶ he aſce-
ded into heuen / and ſytteth on the ryght
Joh. iii. hande of god the father. ¶ Noma (layth
layne Johan) goeth vp into heuen / saue
he which hath come downe from heuen /
the ſonne of man that is in heuen.
The worde or ſonne of god cam downe
from heuen / not that he departed from
the father or chaunged his place (for as
moche as the diuine nature is ſo in eue-
ry place that yet that notwithſtandyng
it is contayned in no place (but the ſame
worde / which by diſpenſacion dyd come
into the wombe of the bleſſyd virgyne /
after that he hadde finiſhed the myſtery
of our redemption / beynge than incar-
Actu. i. nate dyd in very dede aſcende vp into he
uen / withdrawyng the ſyght of his body
from his diſciples / and carryeng or con-
uayeng vp the myndes of them to heue-
ly thynges / that they ſhulde gyue them
ſelues mete veſſelles and apte to receyue
the ſpirite that was to come. Neyther
dyd he laye from hymſelfe the body whi
che he had taken vnto him and leue it in
Valencus. the ſonne / ſo as wretched Valencus dyd
fondlye ymagine. So he whiche as tou-
chyng his diuine nature / was alwayes
in the ſame glory with his father is now

with

With his humayne nature also sette in the glorye of his father / beynge made lorde of all thynges which are in heuen and in earth. D. It semeth not vnreasonable nor vnmete to assigne or gyue vnto Christ a ryght part or a left parte/as concernyng his body. But in the father ymagine any such maner thynge / it semeth to com nere and to be agreyng vnto the errour of the Anthropomorphites M A. To sytte on the ryght hand of the father is spoken not without a trope or fygure/so that thou must vnderstand by this maner of speakyng that he is egall in honour and felow in raygnyng with the father. D. But why dyd they not rather expresse this sentense and meanyng by playne and proper or mete wordes/ sayeng: he went vp in heuen / where he raygneth egall to the father? M A. I haue tolde the all redy that the scripture doth oftentymes shape & applye her language vnto our affections. Nowe the Crede doth here contrefait the worde of the holy ghost in the psalmes of god the father and of Christ glorified. ☞ The lorde sayd to my lorde sytte thou on my ryght hande. And our lorde hymselfe sayth in the gospell. ☞ But yet for all

what is meãt whã it is said that Christe sitteth on the fathers right hande.

Psal. C. ix.

Math. xxvi.

that I say to you/hereafter you shall see the sonne of man syttynge on the ryght hande of god. Lykewyse Peter the Apostle speakyng of Christ sayth. ☞ which is syttyng in heuen at the ryght hande of god. In lyke maner sayncte Paule wrytcth to the Ephesyanes. ☞ Accordynge to the workynge of his myghty power/which he wrought in Christ Jesu/settyng hym on his owne ryght hãde in heuenly thyngs aboue all rule/power myght/& dominatiõs/ and aboue euery name which is named not onely in this worlde/ but also in the worlde to come. Moreouer sayncte Steuen in the Actes sawe ✠ the heuens open/and Jesu standyng on the ryght hand of god. DIS. Howe dyd sayncte Steuen see hym stande/ which in other places is sayd to sytte. MAG. Here also knowe thou to be a trope. To sytte is a poynte of one that resteth/ of one that rayngneth/ and of a iudge. To stande belongeth to one that succoureth or helpeth. He sytteth/ which without care gouernyth all thyngs. He standeth beyng redy to helpe all those that desyre helpe of hym. In that he is a iudge/ he is sayd to syt/ in that he is an aduocate. He is sayd to stande

i. Pet. ii.

Ephe. i.

Actuum. vii.

Howe Christ is sayd to syt and howe to stande on the ryghte hande of the father.

✠ he

℣ we haue (sayth sayncte ℙaule) an aduocate in heuen. DIS. But Christe as concernynge his humayne nature is not egall to the father. MAG. Howe coulde that / that is but a creature / be egall to the creator? But for cause of the vnyte of the persones / al those thynges are well and a ryght gyuen to Christe / which are agreyng to hym as touching his humayne nature / so that we do vse the names or vocables of the persone / or (vocabulis suppositi) as some other mē do call it. DIS CI. In as moche as ℣ Christe dothe promyse that hymselfe wyll contynue and abyde with vs vnto the ende of the worlde / why was he lyfted vp into heuen bodely in the syght of all his disciples? MAG. To this question dothe the Apostle make answere in the thyrd chapyter to the Colossians. ☞ Seche you those thynges that are aboue / where Christe is sytting on the ryghte hande of god. This syght was shewed to the bodely eyes of them to the ende that he wolde kendle and enflame our myndes from earthely cares / vnto the desyre of the heuenly lyfe. Therfore that god hathe for cause of our saluacion sent his owne sonne into this worlde /

i. Johan. ii.

Math. xxviii

Actuum. i.

wherof we be assured by Christes passion & death.

worlde / and hath delyuered hym vnto the death of the crosse / it maketh vs certayn and out of doubte / that by hym we are delyuered from the kyngdom of the deuyll / and from the bondage of synnes.

wherof by his resurrection.

And in that he rose agayne there is gyuen sure truste and hope to vs / that we shall reuyue agayne at that day / whiche he hath wylled to be vnknowen to vs / euyn with the same bodyes which we now we beare about.

wherof by his ascension

And in that he hath ascended into heuen / he hath by an euydent argument taught / that we sholde not seche true felicite here in this worlde / but that we sholde vse this worlde / as it were a thorowe fare / as though we dyd nat vse it / and that we shold translate all our cares and thoughtes vnto that heuenly and eternall lyfe.

1. Corin. vii.

wherof by that he sytteth on the ryghte hande of the father.

And in that he sytteth on the ryght hand of the father / it doth engendre / & cause in vs a greate securite / so that we doo not feare any of all the displeasures or fearfull thynges / that are in the worlde / for as muche as we haue so frendly and also so myghty an aduocate in heuen. But lest this so great goodnes of the lorde myght prouoke vs to synne the more boldly & more largely / it is added straught wayes after

From

¶ From thence shall he come to iudge the quycke and the dead / that we sholde haue vnderstandynge and knowledge / that suche persones ought there to loke for a sharpe sentẽce of the iudge without any mercy or fauour / whiche here haue despysed and wolde not regard the goodnes of the redemer. ¶ The more that hath ben gyuen to vs/so much the more shalbe required of vs and the strayghter accõpte shall we gyue. For he shal come than not in the forme and maner of a seruaunt/but in the maiesty of his father/ so as he hymselfe speaketh euidently in the gospell of Mathue. ☞ whan the sonne of man shall come in his maiesty/ and all the aungels with hym/than shal he sytte vpon the seate of his maiesty / & all peoples shalbe gatheryd together afore hym: There shalbe made an euident and one euerlastyng separation and diseuerynge of the godly people / from the wycked and vngodly people / ¶ whan the trammell not shalbe full drawen to the see banke. The same thynges doth Peter preache i the.x. chapy of the Actes. This is he / whiche is ordayned of god the iudge of the quycke and of the dead. He which here dyd suffre/and was contended

Luce. xii.

Math. xxv.

Math. xiii.

Actuum. x.

ſeded to be iudged vniuſtly for our ſakes ſhall there iudge the whole worlde / and ſhall rendre or gyue to euery man accordynge to his workes / whether they be good or badde. D. Awhy wold god that the day of iudgemēt ſholde be vncertayn and vnknowen to all men? M. Verely for the ſame cauſe / for whiche he wolde that eche one of vs ſholde be moſte certayne of his owne dyeng daye / and yet for all that be vncertayn of the ſame (for there is no mā that dowteth / that hymſelfe ſhall ones dye / but no man doth yet for all that knowe certayuly / whan he ſhall dye / to the entent that we ſholde euery houre be redy to departe and dye / yf god ſhall call vs from hence. D I S. why is it added here * the quycke & the dead? For howe can dead bodyes be iudged? M. The ſymbole / in as muche as it is wholy taken out of the ſcriptures / it doth very cōueniently and accordyngly countrefayte and expreſſe the wordes of the ſcripture. Certayne men do interprete here by the quycke godly perſons / and by the dead / vngodly perſones / but this interpretation is ſomwhat to farre fetched. To the ſymbole whiche was ordayned for ſymple perſones / ſymple and

Math. xxv. Johan. v.

¶ why god wold the day of generall iudgement & the day of eue eye mannes death to be vnknowē to vs.

what is ment in the Crede by the quycke and the dead.

playne

playne thynges are mete and cõuenient.

The dead.

It is more probable by the dead to vnderstand those that haue departed from theyr bodyes afore the daye of iudgement (for as sone as they shalbe reuyued and eyscn agayne / they shalbe iudged) and by the quycke / those / whome that daye shall fynde lyuyng in body / whiche persones certayne men do beleue / that in the very takynge vp and passage into the ayer / they shall dye / and forthwith lyue agayne.

The quycke.

Two opinions concernynge them / which shalbe lyuyng at the dey of doms

Other some agayne do thynke that they shall not dye / but yet that they shalbe chaunged to immortalite. Neyther of these two sentences or opiniõs doth the auctorite of the church reiecte or dysalowe / all be it yet that opinion whiche thynketh that they whiche shall than be founde lyuynge in body / shall not dye / but shall be translated to immortalyte / is more agreyng to the wordes of sayncte Paule in the .xv. chappter of the fyrste Epistle to the Corinthianes / and in the .iiii. chappter of the fyrste epystle to the Thessalonians. But deuoute fayth doth not loue cõtencion.

A notable question.

Q. S. what nede any iudgement to be made than / seyng that the soules forthwith after that they are departed from the bo-

the body/are iudged all redy/so that eyther if they haue departed fromthence beyng pure and clene/they do go to the heuenly lyfe/or els if they do departe in bondage of synne/they are drawen straygbt to hell. Or els if they be defyled with any small spottes/they are borne into the clensynge fyre of purgatory what so euer or what maner one so euer that fyre of purgatory be: MAG. There were certayn men/which taught that neyther the wycked spirites/neyther the wycked soules shalbe gyuen to eternall ponyshementes & paynes afore that last day of the worlde/neyther that the soules of good and godly men shall enioye the heuenly lyfe afore the sayde daye. But the opinion of these men the auctorite of the churche hath reiected & dysalowed. But this thyng is prouably beleued that to the wicked spirites after that generall iudgement the tourmentes and paynes shalbe augmented and encreased/and that wycked men shall than fully suffre paynes in soule & body both to gether/lykewyse as also the felicite of good men shall than be full and perfyte/whan they shall haue receyued theyr body than beynge glorified/that

Aunswere.

It is an here sy cõdemned by the church that no soule shall neyther be in heuen/nor hell afore the daye of dome.

the

the same body/ whiche they haue had ministers of good workes/and a partener of afflictions/ the same they may haue also a felowe and partener with them of rewarde and ioye. D I S. If all the men and women which haue ben by the space of so many thousande yeres syns the creacion of the worlde/ shall stande before Christes seate of iudgement; I beseche you/what court shall that be/ able to receyue and contayne so great a multitude? Or what tyme shalbe sufficient to the discussyng and examynyng of so many mẽnes dedes? M. The scripture forsoth(as I haue tolde the heretofore) with attempre and shape her speche accordyng to the affeccions of men/applyeng her selfe to our dull and slowe vnderstãdyng/whan he sayth that * all men shal be presented and brought forth vnto the iudgement seate of Christe. Lykewyse and after the same maner as it sayth/ that ☞ some men shall be in daunger of iudgement / and other some in daunger of a counsayle and other agayne in daũger of hell fyere. And also whan it sayth that of euery ydle worde an accompte is to be gyuen at the daye of iudgement. Agayne whan it telleth/ what the iudge

Ro. xiiii.

Mar.v.

Math.xii.

Math. xxv. shall saye to them that shall stande on the ryght hande and what they shall answere to hym agayne/lykewyse what they shall aunswere / or what shall be sayd to them/ whiche shall stande on the lefte hande. The iudgement of god / is done farre after another maner/than the iudgement of men is done. And yet shall it nat therfore nat be verely done/ bycause it shal nat be done after the maner of men. This is very true that Christ shall appere in his body glorified vnto all men / to good men vnto theyr solace and comforte/ to wicked men to theyr feare and discomforte. For this thynge do the aungelles expressely saye in the actes / whiche dyd appere forthe- Actu. i. with after that our lorde was ascendyd into heuen. This Jesus whiche is take vp from you into heuen/ euyn after the same maner shall he come / as you haue sene him goyng. He shal come euyn the very same/ he shalbe sene in the shape of man / but thā shynyng with the glory of immortalyte. But all this busynes shalbe done in a momente/ and as you wolde say in the twynclyng of an eye. The generall iudgement shalbe done in the twynclyng of an eye. Neyther shall there than nede any longe or dylygēt examynation or tryall/ whan

all

all thē ✠ secretes of mennes hertes shall be open / and whan euery mannes owne conscience shall condempne hym. And the bodyes beyng than chaunged to immortalyte shall nat than (as they do nowe) occuppe space of place / as touchyng to the thre maner dymension/that is to wite lengthe / bredthe/and depthe / but innumerable bodyes shall than be cõtayned in a very lytle space. For els mannes wite myghte greatly meruayle howe it may be / that helle / whiche they do prouably putte to be in the lowest partes of the earthe / shall be able to receyue so many bodyes. DISC. why dothe the quier / in the Crede that they do synge/adde here these wordes Cuius regni non erit finis (that is to saye) of whose kyngdome there shalbe none ende. MAG. This particle was added out of the wordes of the aungell/whiche(as we rede in Luke)spake in this wyse to the blessyd virgine. ☞ And the lorde god shall gyue to hym the seate of his father/and he shall raygne in the howse of Jacob for euermore. And of his kyngdome there shalbe none ende. And this partycle was added and put to bycause of certayn mē/which dreamed certayne

Luce.1.

why it is added in the Crede of the

Cuius regni non erit finis

wonderfull blasphemyes of the perio-
des and reuolutions of yeres/which Pla
to dyd put/of whiche Origene toke his
ersour(yf it be so/that he dyd thynk that
Origenes. thyng in very dede/whiche he hathe re-
cyted and reherced/rather thā affirmed
with asseueration in his bokes) that is
to wyte/that after certayne thousañdes
of yeres/of fendes shall be made Aun-
gels/and of Aungels be made fendes.
And that they whiche are dampned in
the fyer of hel/shal ones be delyuered frō
theyr paynes/and beyng purged/shall
retourne agayne to felycyte and blysse
and fynally that Christe shall be crucy-
fied agayne. And so that the kyng-
dome/whiche Christe hathe purcha-
sed and gotten to hymselfe by his death/
shulde ones haue an ende. This is a
more fonde and folyshe blasphemy than
that it is worthy to be confuted.
But yet bycause there were some amōg
the Grekes/whiche dyd somewhat e-
steme and regarde this dreame or tryf-
lyng opynyon: the churches of the east
dyd adde this partycle. ☞ And of his
kyngdome there shall be none ende. ☜
The kyngdome of the deuyll is dissem-
bled for a season/whiche cuyll now also

doth

dothe rebel and warre agaynst the kyng dome of Chriſte. Lykewyſe the reygne of Antichriſte ſhall laſte but a whyle/but the kyngdome of Chriſte/ after that it ſhall be cleanſed and rydde clene from all rebellion of the euyll perſones/it ſhall contynue and endure for euer/ſo as the Prophete Daniel hath euidētly prophecied in the.vii. chapitre. For after that he hath fyrſt deſcribed his comyng with maieſtye/and with many thouſandes of Aungels/and by and by/after hathe deſcribed the dredfull iudgement / he addeth conſequently theſe wordes

☞ And he hathe gyuen to hym power/ honoure/ and kyngdome/ and all peoples/and tribes/and languages/ ſhal do ſeruice to hym. The power of hym ſhall be an eternall power/whiche ſhal not be taken away from hym/ and his kyngdome ſhalbe a kyngdome/ whiche ſhall not be corrupted or deſtroyed. Daniel.vii.

Thus farforth this Crede was ſufficient/yf the worlde had by ſymple faythe holden and kepte faſt that / whiche was taught them.

But for aſmoche as the peruerſite of heretikes dyd bryng in certayne wicked hereſies & erronious opinions of the thyrde perſone/ whiche is the holy ghoſte/ and

bycause it semed to haue ben somwhat to darkely spoken and to obscure signification to haue ben gyuen of the dispensation of the churche in this worlde/ therfore was this parte added / whiche both doth more clerely and euidētly chalenge and mayntayne to the holye ghoste the dyuyne nature / whiche he hathe commune to hym with the father and the sonne/and also dothe playnly and lyghtly expresse and declare/what gouernaunce is in Christes mysticall bodye/ by the holy ghoste / it dothe therfore repete agayne the thyrde persone sayeng.

I beleue in the holy ghoste: that by the same wordes professyng hym in the thyrde place/it myght declare the distinction of the thre persones as touchyng to theyr properties and the egalyte and euenes of them as touchyng to theyr nature/lykewise as no mā doth beleue with a christen beleefe / no man dothe set his moste confidence and trust in a creature/ but in the onely god alone. He that professeth hymselfe to beleue i the holy goste doutles he professeth hym to be god/ & that nat another god/but the same god. Certayne men haue sayd that the holy ghoste is nat a substaūce/but that he is nought

Erroneous opinions concernyng the holy ghoste.

is but the concitation or styrryng of a godly mynde. But this motion or styrryng of our mynde is in dede caused and cometh of the holy spirite / but it is nat the very holy ghoste selfe (lykewyse as ymagination cometh of the soule / but yet is it nat the very soule selfe) For the sayde motion or styrryng of the mynde in vs is an accydente / but that thynge that is god / is neyther accident / neyther is it mengled to any accidente. Other some agayne haue sayde / that the holy ghoste is a creature added as a minister or seruaunte to the sonne / whome also they do make a creature. And these men do openlye denye the holy ghoste to be god. But our lorde whan in the forme and maner of baptisyng he dothe ioyne the father / the sonne / and the holy ghost all thre togyther / he doth nat mengle or ioyne a creature with a creatour / neyther an accidente with a substaunce / but he hathe expressed thre persones al of one essence. But bycause the errours concernyng the holy ghost haue nat very greatly troubled and encombred or febled the churche of Rome / but haue moste specyally and chefly raged among the Grekes / therfore hath ye symbole which was

Math. xxviii.

The errores concernyng the holy gost raged most in Grece lande.

made in the counsell holden at constantinople/ added and put to certayne wordes of the holy ghoste/ callyng hym dominū et vīuificatorem .i. quickener or maker alyue. In that it doth call hym lorde/ it doth make hym egall to the father/ studyng the name of a minister or seruaunte/ for there are not many lordes/ for the sonne is not called lorde of the holy ghoste/ but the lorde of all thynges created/ whiche dominion or lordeshippe is commune to all .iii. persones. Howbeit this Greke worde Kyrios is not always a worde of dominion or lordeshippe/ but otherwhyles it is a worde betokenyng authorite/ nowe is the holy ghoste authour of all those scriptures: whiche the churche accompteth for diuine scriptures and of whiche the authorite is inuiolable but bycause the father hath in the gospel testified & witnessed of the sonne. This is my welbeloued sonne herken to hym/ geuyng to hym/ most soueraygne & hyghe authorite/ lest any man shulde thynke or suppose that the authorite of the holy spirite were lesse than the authorite of the sone/ they dyd adde and put to: Pneuma kyrion .i. the spirite the authour: & it hath it doth cal hym vīuificatorē .i. quickener or lyfe

why the holy ghoste is called lorde.

Kyrios.

Math. iii.

Et ipsum dominum.

why the holy ghoste is called quickner.

or lyfe gyuer / it doth agayne make hym egall to the sonne and to the father / for our lorde sayth in the gospell of Johan. As the father with rayse / quycke vp / and make alyue those that are dead / so doth the sone also quycken & make alyue who he lyste. Lest any man therfore sholde thynke that the holy ghost were here excluded / they added (et viuificantē id est) and quyckenyng or makyng alyue. And lykewyse as this difference there is / that the sonne hath spoken openly in flesshe / & the holy ghost hath spoken by the prophetes / and the same dayly doth speke secretly by the church / euyn so dyd the sonne bodely rayse vp dead men / beyng both the author and also the fyrst fruyt of resurrection / but the holy ghoste by pardonyng and forgeuyng synnes / doth spiritually quycken and make alyue / for synne is the death of the soule / frō which to reuoke and call agayne any man / is a greater thynge than it was to rayse vp Lazarus beynge. iiii. dayes dead out of his graue / saue onely that all thynges are lyke muche or egally easy to be done of god. But bycause this outwarde spirite or breath is a thyng incōstant / wauerynge & vnstable / lest any man sholde

Johan. v.

The difference betwene the speakynge of the son & the speakynge of the holy goost / and the difference betwen the quycke nyng or rayse lyng vp dead mē of the one and of the other.

Johan. xi.

ymagine any semblable and lyke thyng of the holy ghoste / they called hym Kyrion that is to saye / of substancyall and

Johan.xv. strounge inuiolable authorite. And in the

Quyckener. gospell of Johan our lorde hymselfe calleth hym the spirite of trouth. Thus much as touchyng difference. Nowe on the other syde / bycause by the sendyng forth and receyuyng in agayn of breath or ayer by course / we do lyue bodely / the holy ghost very conuenyently and accordyngly is called Spiritus viuificator / id est / a quyckenyng spirite / which doth gyue vnto vs / causeth that we do lyue / as touchyng the better parte of vs / that is to wyte the soule. Agayne bycause this breath or wynde seameth a certayne cruell and vnmercyfull thyng / whan it doth rayse or stirre vp wawes in the see / and whā it doth cause the earth to shake or quake / and whan it teareth trees in sondre / they do gyue to the holy ghoste goodnesse DI. why is he called holy? MAG. For a difference from other spirites / for we do rede in the scriptures / that Saul hadde an euyll spirite sente of the lorde / and that a lyeng spirite was in the mouth of the prophetes. we rede also of the spirite (vertiginis) of the spi-

why is he called the holy spirite.

1.Regum.xix and .xvi.

rite

rite of sothesayers / of the spirite of Ieu- Leuit.xx.
loly / we rede these wordes / ℞ spiritum Actuum.xvi.
pessimum / id est / the moste euyll spirite /
the spirite of fornication / ℞ spiritum Actuum.xix.
nequam / id est the wycked spirite / the vn-
clene spirite / the spirite of this world / the
spirite of Satan / and we rede also the
prowde and hygh spirites of man / as in
the.xvi.chappter of the Prouerbes. An-
te ruinam exaltabitur spiritus / id est.
Afore his decaye and fall his spirite shal
be lyfted vp in pryde. From all these spi-
rites is the holy ghoste separated and
dissevered / which maketh mē for proude
and hygh mynded / meke ℞ mylde / which
tydeth and delyuereth men from all cō
pany and felowshyp of Satan / which in
spireth to men the very despytynge of
this worlde / whiche by faythe purifieth
and clenseth the hartes of men / whiche
dryueth awaye all malyce and wycked-
nesse / which gyueth true charite / that is
not mysdemyng neyther thynketh any
euyll / whiche openeth the secrete myste-
ryes of the scriptures / which ledeth into
euery verite and truth. WIH. Are nat
aungelles also called (spiritus sancti) id
est / holy spirites? WIA. yes verely /
and so are they in very dede. So also

what mer-
uaylous chā-
ges the holy
ghoste wor-
keth in mans
nes soule.

i.Cor.xiii.

i.Corin.ii.

Johan.xvi.

the

the spirite of man is wel called holy/but there is but one spirite alone whiche is by nature holy/and which of itselfe doth sanctifie and make holy al thynges that are verely holy. what so euer thynge is without body/by a generall name is called(spiritꝰ)a spirite or ghost. So is god in yͤ gospell called a spirite which name is commune to all the thre persones/as concernyng the Diuine nature/but whã we do properly and specyally meane and signifie the thyrd person we do call hym the holy spirite or ghoste/the spirite of god/the spirite of Christ/spiritum paracletum(id est)the spirite that is cõforter or aduocate/& the spirite of trouth. And against them which denyed that the prophetes made theyr prophecies by the inspiration of the holy ghost/but by a phãtasticall or madde and vayne spirite/the Synode of Nice or of Constantinople hath added this partycle. ✠ Qui locutus est per prophetas (that is to saye.) which spake by the prophetes/that we shold vnderstand & haue in knowledge/ that both testamentes were taught and gyuen by one and the same spirite/and that it was none other spirite/whiche spake by the mouth of the holy prophe-

tes/

Spiritus.

Johan.iiii.

By what names the holy ghost is called in the scripture.

tes/than euyn the very selfe same which descendyd vpon our lord in the lykenesse of a doue and i the lykenesse of fyre cam vpon the disciples/and which euyn this daye resteth betwene the brestes of the spousesse the church. ¶ I. Dyd the holy ghost take vpon hym the body in which he appered / so as Christe toke his body vnto hym? M A. No verely/for Christe toke an humayne body into the vnite of personage / but the holy ghoste dyd so take vnto hym a body / as aungels do oftentymes appere in the lykenesse of a man. Those are but bodyes assumpte/ and nat naturall bodyes. The same synode dyd adde these wordes also.

☞ Mut cum patre et filio simul adoratur et conglorificatur. i. which is worshypped and glorified together with the father and the sonne / to the entent that they myght the more clerely exclude the blasphemy of them / which do make the holy ghoste inferiour tho te sonne. For creatures are glorified and honoured / but with the father and the sonne nothing is honoured/saue onely that/that is god. Vnder god and for gods sake/ holy me also ar honoured / but with god nothynge is honoured or glorified / but that

Luce. iii.

Actuum. ii.

A notable question.

Aunswere.

It was no natural body that the holy ghoste appered in.

that which is all one with hym. And for
ye same purpose also is added this clause
℣ Qui ex patre filioq; procedit (that is
to say) which procedeth of the father and
the sonne. ℟ ¶ Or as the sonne is argued
and proued to be of the same substaunce
with the father / by cause he is begotten
of the father / euyn so is it concluded and
gathered that the holy ghoste also hath
the same nature with them both / for as
much as he procedyth and cometh forth
of them bothe / howe be it these wordes
℟ filioq;. i. and of the sõne / seme to haue
ben added of the Latyne men / lykewyse
as in the symbole of Atanasius / for as
much as this partycle neyther is had in
the Greke symbole whiche we had sette
afore the new testament in our seconde
edition of it / neyther yet in any symbole
which is recited in the canon law / for I
suppose it was not thã yet receyued / na-
mely in the churches of the east that the
holy ghost doth procede from both / ney-
ther was the confession & knowlegyng
here of exacted of Christen men / but it
was sufficient to professe that he proce-
dyd from the father / and that he dyd con
tynue and abyde in the sonne / as it is
expressed in the lyfe of sayncte Andrue

the

the Apostle. Not for that they dyd denye hym to procede also from the sonne/but for y^t they durste nat fastly affirme this thyng / vntyll that our lorde dyd reuele and shewe it also vnto them. For not euery thyng that is sent of any persone/ doth forthwith procede from the substaunce of hym / of whome it is sent. A temporall sendyng is one thyng and an eternall procession or comyng forth / is another thyng. D I S. Seyng that the fathers with so many wordes dyd study and go about to exclude inequalite/why dyd they not brefly and expressly pronounce that the holy ghost dyd procede beyng god of god / in as moche as they haue dilygently expressed of the sonne / that he is god of god / lyghte of lyghte / very god of very god? For so sholde all cauillations vtterly haue ben excluded. M. To this / I can not tell what aunswere I sholde make / saue onely / that the meruaylous religion & feare / which the olde fathers hadde to speake of the dyuyne matters & the wycked dablyng and talkatyuenes of certayne persons / was the cause / why they had leuer shew and demonstrate by circumlocution the name of god than to expresse it / to the

Deum de deo/ lumen de lumine / deum verum de deo vero.

The religion & dyede that the olde fathers had to speake of diuine thinges

entent

entent that both the godly myndes shold
vnderstaude and percepue the mysterie/
and wycked persones sholde nat be pro-
uoked to blasphemy. But that thynge/
which that Synode dyd vtter by circū-
locution sayncte Athanase with expressly
pronoūce/sayng: ☞ The father is god/
the sonne is god/ the holy ghost is god.
And yet are nat there thre godes / but
there is but one god. ℣. why do they at-
tribute and assigne to the holy ghoste/
goodnes and charite? ℟. Bycause vn-
to goodnes or benignite two thynges
do belong/that is to wyte forgeuenes of
synnes and geuyng of gyftes/vnto cha-
rite appertayneth conglutination or toy
nyng together. Lykewyse as the mem-
bres and lymmes of out body / do cleue
to gether whole by the benefyte of the
spirite / euyn so the mysticall body of
Christe is toyned and knyt to gether by
the holy ghost / Christe in the spirite of
god dyd cast out deuyls. And he calleth
the holy ghost the spirite of god. But by
synne wycked spirites doo raygne in a
man/as our lorde dyd manyfestly teache
in the parable ☞ of the spirite that was
dryuen out/which retourned agayne in-
to his empty house with seuen spirites
more

whygoodnes
& charite are
attributed to
the holy gost.

Luce.xi.
Math.xii.

Luce.xi.
Math.xii.

more wicked thã hymselfe. * Therfore the good spirite is conueniently sayd/ by abolishyng and puttyng away sinnes to dryue out euyll spirites. whiche whan it is done/it doth nat suffre the house to be empty or voyde/but doth garnyshe and adurne it with diuerse gyftes or graces that the vyces dryuẽ out shuld haue none entraũce in agayne. And therfore * that blasphemy whiche is cõmitted agaynst the holy ghoste/is sayd in the gospell to be irremissible/and suche as can nat be forgyuen. For what hope of remission doth that man leue to hymselfe/whiche doth prouoke the author of remission & forgiuenes: * For charite (as sayth sait Peter) dothe couer or hyde the multytude of synnes. And to that synfull woman/of whome mencion is made in the gospell/* many synnes were forgyuen/ bycause she loued moche. Besyde this/ our lorde gyuyng authorite to his Apostles of forgyuyng synnes/breathed vpõ them sayng. Take you the holy ghoste. Benignite or liberalite is declared i this that the gyftes whiche saynt Paule rehearceth very many and dyuerse/are called the benefites of one spirite/which distributeth at his owne pleasure to euery

Math.xii.

1 Pe.iiii.

Luce. vii.

Joh.xx.

Goodnes or liberalite.

1.Cor.xii.

Ro.xii.

1.Cor.xii.

man / accordyng to the measure & quantite of his fayth/ it is the maner of them that do triumphe/ to scatter and cast frō a hyghe place/money or other gyftes among the people. So lykewyse Christe after that he was ascendyd into heuen/ there to make a triumphe/ accordyng to the prophecie of the Psalme wryter.

Psal.lxiii. Epheli. iiii.

He ledde captiuite captiue/ledyng away with hym those whome he had takē out from helle. And not cōtented with this/ he gaue gyftes to men lefte behynde him in earthe that is to wyte / the gyftes of prophecie/the gyftes of tonges/ the gyftes of knowledge / the gyftes of curyng maladies or diseases/the gyftes of expulsions agaynst poysons and wicked spirites. Brefly he gaue the hole company of all vertues / whiche gyftes euery one/ Christe hathe distributed to his seruaūtes / and daylye dothe distribute by his spirite. For this worde (bonus. i. good) to latyne men with sowne and signifie otherwhyles mylde and gentyll or mercyfull/ & otherwhyles bountuose and lyberall. Therfore saynt Paule prouokyng the Galathians from vengeaunce to humanite & gentylnes/ doth inculke & ofte repete the name of the spirite sayeng.

¶ what this worde bonus doth signifie otherwhyles.

☞ yt

☞ yf we lyue i the ſpirite (o brother) let vs walke alſo in the ſpirite/yf any man ſhalbe preuented or taken in any ſynne: you that are ſpirituall/inſtructe & amēde hym that is ſuche one/in the ſpirite of mylnes. Dauid ſayth. ☞ Thy good ſpirite ſhal conducte and lede me into the eyght lande. ☜ And ſaynt Paule ſayth The charite of god is ſpred or poured abrode in our hertes/by the holy ſpirite/whiche is gyuen to vs. And wrytyng to the Romaynes/he calleth that the ſpirite of adoption/by which we do crye (father father.) Lyke thyngꝫ doth he write to the Galathians ✱ Byeauſe you are the ſonnes of god: god hath ſente the ſpirite of his sōne i your hertes cryeng (father father.) Theſe two wordꝫ (sōne and father) are names of loue/which no mā can truely pronounce and ſpeke/but by the benefites of the holy ghoſt/lykewyſe and accordyng to the teſtimonie of ſaint Paule. ✱ No man doth call Ieſu lorde/but in the holy ghoſte. Thoſe men that haue the ſpirite of this worlde/do falſlye crye ✱ father father. They do falſely say to Chriſt (lorde lorde) whoſe ſpirite they do wante. ☞ For who ſo euer hathe not the ſpirite of Chriſte/y^t^ man is none

Galat.vi.

Pſal.c.xlii.

Rom.v.

Rom. viii.

Galat.iiii.

i.Cor.xii.

Rom.viii.

of Chriſtes. And lykewyſe as the holy ghoſte is that ineffable bonde or knot/ by whiche the thre perſones are inſeparably ioyned among them ſelues eche to other with eternall concorde/cuyn ſo the ſame ſpirite with an vnlowſable bonde dothe ioyne the ſpouceſſe of Chriſte to her ſpouſe/ and alſo dothe couple and knytte togyther al the membres of Chriſtes myſtycal body with a ypetual bonde of loue amonge themſelues/ euery one with other. DIS. yf the holy ghoſte doth procede of the ſubſtaunce of god the father and of the ſonne/ wat dothe let/ that he may nat be called ſonne? AA. Saynct Cypriane/ Hilary/ and Auguſtyne/thought it ſufficient to aunſwere/ in this wiſe to this queſtion/bycauſe the ſcripture dothe call the ſeconde perſone/ and ſayth that he is begotten and borne of the father/ but it doth in no place ſay/ neyther that the holy ghoſte is begotten or borne/ neyther dothe it call hym any where ſonne. This aunſwer/ whiche ſo excellent men thought ſufficient/ it is conuenient and mete for the to be contented withall: yf out of two fountaynes or ſprynges one ryuer dyd eſſue/that ryuer myghte well be ſayde to come forthe

or to

or to be sente from both those sayd sprynges / but yet shulde it be called the sonne of neyther nother of them bothe.

DISCIPLE. It is sufficient than / to beleue this that you haue taught me / as touchyng to the holy ghoste?

MAG. No verely / but you muste also beleue / that this spirite which was afore sayd of the prophetes / and promysed of Christe / dyd on whitsonday come downe vpon the Apostles and Disciples so as Act.ii. sayncte Luke reherseth / bycause of the wicked and blasphemous arrogance of certayne persones / whiche haue nat ben afrayed to saye / I am that comforter / ☞ whome Christe promysed to you / Johan.xiiii. for to lede you in to all verite and truth whyther he were Maniche / or whyther he were Basilides / or Montane / or any other of those execrable names. DIS. Act.ii. That / whiche came downe vpon the dis- Act.viii. cyples and whiche was gyuen to them that were baptyzed / by layeng on of the Apostles handes / whyther was it the A notable very substaunce of the holy ghost? or els question. was it some gyfte & efficacie of the holy ghost? MAG. It is more prouable and An answere. lykely / that the holy spirite (whiche as touchynge to his diuine nature fyllyng

all thynges wth contynue and abyde vn
compzchẽded) was there after a certayne
speciall and peculiar maner/vnder a vy-
sible sygne/as touchyng to the propzetie
of his persone. But to entremedle with
these matters nowe at this tyme/is (as
it is wonte to be sayd in the prouerbe) to
lepe ouer the hedge/and passe beyond the
boundes. Thou haste nowe gotten
knowledge of the spirite/that sanctifieth
all thynges: nowe herken somewhat of
the churche/that is sanctified of the sayd
spirite. DISCI. yf there haue ben
a societe and felowshippe of al holy men
from the begynnyng of the worlde/ and
yf that al godly men haue hadde the ho-
ly ghoste presente with them/why was
there name to this secrete societie afore
the tyme of the lawe: For after the law
gyuen/ it was caled the synagoge/ and
after the Gospell gyuen/ the name bee
yng chaũged/it was called the churche.
MAGISTER. what name it hadde
afore the olde lawe gyuen/ it is not euy-
dently knowen of vs/ but yet that it had
some name/is very prouable and lykely/
seyng that the thynge was all one.
Christe hathe at all tymes knowen and
acknowledged his spouses/ neither hath
the

she at any tyme wanted the spirite of Christe. But in the begynnyng lykewyse as fewe men hadde knowledge of the dystynction of the persones/but they dyd professe one god (which speche doth comprehende secretly and closelye thre persones) and fewe men dyd knowe the persone of the sonne/and fewer dyd knowe the holy ghoste: euyn so was this soeyete or felowshyppe amonge a fewe persones / and it was coarcted and contayned within narowe meares or boundes/ euyn vntyl the lyghte of the gospel cam. But after that Christe (the nature of man taken vpon hym) was conuersaunt amonge men / and that after he hadde redeamyd his spouselle with his owne death and had euydently ioyned her beyng made cleane with his owne bloude/ vnto hymselfe/and had cuidently and abũdauntly poured forth his spirite / and after yᵗ the grace of the gospel was plentuosly flowẽ ī/ not into one nation alone but into the whole worlde: the Apostles chaũged the names of the sinagoge into the name of the chuche. And it is not to be dowted / but that it was done by the suggestion & inspiratiõ of the holy ghost D. I longe to heare the cause hereof. M.

The churche stode in a very fewe persones at the begynnyng.

Why the Apostles chaũged the name of synagoge/into the name of the church or congregation.

Although there were no such difference in the wordꝭ as there is/yet dyd the chãge of the name make for the glory of the gospell. The name of synagoge was receyued and cõmunely vsed among al mẽ for the congregacyon of the Jewes/whiche professed the lawe of Moyses. Now lykewyse as the law of Moyses was hatefull to all other nations / euyn so was the name of synagoge vnpleasaũt & myslykyng to the eares of the gentyls / but the apostles whã they were cõmaũded of our lorde to preache the gospell to euery creature / not onely within the termes & limittes of Jewry & Samary / but euyn vnto the vttermost ptes of the worlde: & also beyng taught by the holy gost/ dyd knowe that there shulde certayne Jewes afterwardes sprynge vp or ryse / whiche wolde fare about to obscure & deface the grace of the gospell and the fayth in our lorde Jesu / teachyng that there was no hope of saluacion to any man oneles he were circumcised/ & so by this symbole & as it were by an earnest peny gyuen dyd profesle the hole lawe of Moyses: ye apostles I say therfore wolde declare/that the ceremonies of ye law frõ thẽsforth shulde be abolyshed and put awaye/& wold also

Math. xvi.
Luce. xxiiii.
Act. i.

Act. xv.

declare

declare the newnesse of grace/by chaun-
gyng the olde vocabules or names / in
the stede of the law callyng the gospell /
that is to wyte (a glad̄e tydyng) and in
stede of synagoge / nowe namyng the
churche or congregacion. For the lawe
dyd threten and manace ponyshement/
exactyng of men by compulsion the ob-
seruation or fulfyllyng of the commaun
dementes. The gospell by the grace
of the spirite/and by fayth in Christ Je-
su/without the workes of the lawe/with
promyse eternal lyfe/nowe if the stykines
and frowarde stoburnesse of the Jewes
was so great / that the Apostles were
scarsely able with muche busynes to ex-
clude theyr superstition/how much more
harde thyng wolde it haue ben to do the
same/if in stede of the churche the syna-
goge had ben preached hearyng styl the
olde name they wolde haue supposed/
that there had in the thyng also nowhyt
at all ben chaũged. W. Is there than al
so in the wordes some difference and di-
uersite? M A. Both wordes/that is to
wyte(Synagoga & Ecclesia)are Greke
wordes / and Synagoga is sayd of the
greke verbe (synagein) which signifieth
as much as cogere/id est dryue together

what is ment by this word gospell.

The lawe.

The gospell.

Synagoga.
Ecclesia.

Ecclesia. in one Ecclesia is sayed of the Grecke verbe (Ekkalein) whiche signifyeth as muche as (euocare) to call out or to call forth. The former word therfore/that is to wyte (synagoga) is more mete & agreyng to the grosse/carnall/harde/and stobourn rebellyous nation of the Jewes/ whiche with feare of ponyshement/or with hope of earthely commodites/were kepte in/or holden backe by the lawe as it were within hedges or rayles/that they shold not runne or fall into all wyckednesse and synne. And the lattermore word/that is to wyte (Ecclesia) is more mete and conuenient to the Gentyles/ whiche dyd lyghtely and easily obay the gospell/beynge allured by theyr eares/ which thyng belongeth to men/and not drawen by the nosethyrlles/after the maner of bugles or other brute beastes.

Synagoga.

Ecclesia. Church.

A flock of beastys is gatheryd to gether but men are called forth into an assemble/not to worke accordyng to the ceremonies of the law/but to gyue eare and herken. For fayth (as sayth S. Paule) is by hearyng. The Gentyles were called forth from dead ydoles/to the lyuyng god/from the darkenesse of ignorraunce/to the lyghte of the euangelicall

Roma. x. Theobedience of the gētiles

verite

verite or trouth and they dyd obay and folowe. The Jewes were lykewyse called out from ceremonyes / to true holynes/from shadowes/to lyghte / from the lettre/to the spirite / and they dyd refuse to come. And therfore it is come to passe that amonge the Gothes and Vandales the name of the lord is called on and worshypped / and on the other syde the Jues w cõtrary wyse/ remayn vntyl this day reuyle and blaspheme the worshypfull name of Jesu in theyr synagoges / & do yet serue the lettre/and do resyste the holy ghost. But where the spirite is/ there is lybertye. It belongeth to seruãtes to be compelled/but it appertayneth to sõnes to be called forth/ wherfore S. Paule also is wont to name those that profesle the grace of the gospell * vocatos sanctos(that is to say)saynctes called/or saynctes by vocation and callyng DJS. what wth this word *Sanctus propely declare and signifye to latyne men? MAGJS. That thynge is properly called *Sanctum) which it is not lawfull to violate defyle or breake. As the lawes / and the walles / and the yates of a cityc are therfore Sctã. i. holy or inuiolable / bycause they are publyke or com

The obstinacie of the Jewes.

The significations of this worde sanctus holy

or commune. And certayne thynges are therefore sancta that is to say inuiolate bycause they are sacred and dedicated to god/wherfore that thyng is called/sanctum domino (id est) holy to the lorde/ whiche is sacred or dedicated to hym. But ye vse of this word is otherwhyles translated to signyfie also clennes and purite. Now the holy church is so inuiolable and not able to be hurte/that (accordyng to the sayeng of our lorde) not the ✠ very yates of hell can preuayle agaynst it. For none other cause is it inutolable/but onely bycause it is dedicated & sacred to Christ. ☞ From whom no man is able to plucke awaye that/ which his father hath gyuen hym. The churche is also pure and clene/bycause Christ hath ☞ puryfied her/and made her clene with his owne bloud/that he wolde make her a spouselle to hymselfe/ hauing neyther spotte neyther wrynele. This worde spotte pertayneth propirly to heretykes/whiche go about to defyle & make fowle ye pure verite with sprynklyng of fylthy errours. This worde wrynele appertayneth to them which indede do beleue ryghte/but yet do lede a lyfe defyled with the fylthe of vyces and synnes.

Mat. xvi.

Johan. x.

Ephe. v.

By spottes is betokened heresyes and errours.

wrynckles do signifiy vices and synnes.

synnes.

synnes. wrynckles do betoken age. Such one verely is that olde man/whiche we haue receyued of Adam/& whom Paule with bydde vs ☞ to do of/and to lay frō vs with all the actes dedes that do belonge to hym / that we myght do on vs the newe man / & beyng renewed in the senses of our mynde / we myght folowe the steppes of Christ & walke in newnes of lyfe. Christ is a delicate and a deynty louer/he can not fynd in his hart to loue the synagoge beyng wrynckled with olde ceremonies & with the loue & exercyse of the olde lawe. Neyther can he suffre or abyde the churches of heretykes beyng disfigured & made fowle & euylfauoured with the lepry & dyuerse spottes of false doctrines & errours. DIS. If the olde sayeng be true that no man lyueth faultles and without synne / where is than that spouselle/whiche in the cauticles is praysed / & is sayed ✠ to be all fayre and beautyfull & without all maner spotte or wemme? M. It is graunted to very few men to lyue without the lyghter or smaller vyces or venyal synnes which by rechelesnes & ouersyght do crepe and stele vpon the nature of man. But these smal faultes are rather small speckys / than greate

Ephe.iiii.

Roma.vi. Christ is a delicate louer.

Cantic.iiii. Tota pulchra es amica mea/ & macula nō est in te.

greate spottes/and lykewyse as they do dayly spryng or ryse/euyn so be they dayly washed away eyther with prayer/or with dedes of almoyse/or with the recō-pence & satisfaction of some good worke/ and specyally and principally with the receyuyng of the body of our lorde. But from greate synnes or deadly crymes/ they which haue professyd Christ/both ought/and also may abstayne/with the helpe and ayde of the spirite of Christe.

IOHAN. Do not they than/whiche are defyled with great synnes or crymes appertayne and belong to holy church?

How greate Synners are of the church and how not

WAS. They do belong/and they do not belonge. In so muche/and as farre-forth as fayth dothe remayne hole in them/they do belonge to the churche/ neyther are they kept frō the cōmunion and partetakyng of the sacramentes/ excepte it be so/that for some euydent enormite of crimes they be by the publyke and open iudgement cut away frō the company & felowshyp of the church. But by cause this word Ecclesia (id est) church in his most propre significatiō doth betoken the preuy or secrete society and felowshyp of them that are predestinate to eternall lyfe/of the whiche com-

what is the church in his moste propre significatiō.

pany

pany a greate parte lyueth alredy with Christ/and the other parte that remayneth alyue in this worlde is called for this entent and purpose/that they sholde labour and endeuour themselfes vnto most hygh and perfyte purite / therfore is it well sayd/that the churche hath no spot or wrynele / eyther by the figure synecdoche(that is to wyte)sayeng that of the whole / whiche is verified of the parte) or els for cause of the marke or ende entended / of whiche ende the logicens also do confesse and graunt a denominacion or name to be taken. But yet otherwhyles this worde or name churche is so dilated and stretched out so farre / that it doth comprehende and contayne as many as haue receyued the sacrament of baptysme / whyther they do lyue vertuously or otherwyse.

Howe the churche hath neyther spot ne wrynele.

Sometyme the mynistres or iudges of the churche are called the churche / to whome we oughte to obay / although they doo openly and in syghte lyue an euyll lyfe / as longe as it is so / that they doo not commaunde or teach such thynges / as are contrarye to goddes lawe/and may nat stande with his commaundementes / namely yf there shulde

folowe

folow moze trouble & vnquyetnes of the
takyng away to the commune weale of
such thynges / than of the toleratyng &
¶ Gal. xxv. suffryng of them. There are also ☞ chur-
ches oz congregacions of wycked men/
which the spouse doth hate. But who so
euer profelleth the holy church/doth exe
crate and abiure all scismaticall conspi-
ration agaynste the tranquylitie of the
ecclesiasticall hierarchie/lykewyse all co
uenticles and assembles of hereticks/
with what so euer glozious tytle they w
set themselues fozth to the sale / foz they
are innumerable/but the woe is but one
Cant. ii. ly one. ☞. In the olde tyme the hereti-
kes also had churches / in suche state of
Mat. xiii. thynges / whan euery one of them doth
crye ☞ Christ is not there / but here is
Christ / by what marke oz toke may we
discerne and knowe that onely doue of
Christ from other? ¶ A. That/whiche
doth swarue & goo awzye from the holy
scriptures/is none of Christes. ☞. But
hereticks do cuyn with the very wea-
pons of scripture oppugne and fyghte
agaynst the churche. ¶ A. And no mer-
uayle of it / foz they do folowe that dis-
¶ Math. iiii. ceyuyng spirite/which dyd ☞ assayle and
tempte the lozd hymselfe also vnto wyc-

kednes/

hednes/with the testimonies of scripture wrested and wrenched to a wrong sense/ but the fals interpretation of scriptures is to be confuted and disproued and put by with the true interpretation and declaratiō of the same. D. Indede it was no maystry for Christe to do so/ but it is nat lykewyse so easy a thyng for vs wretched men to do the same. M. It is nat a parte belōgyng and fitte for euery mā/ to fyght or dispute with heretikes/but it appartayneth onely to them/ which are instructed and wel appoynted with that hole armure/ whiche the Apostle Paule dothe * in certayne places otherwhyles reherce and reckon vp. But to the and to suche other as thou art/it is sufficient to kepe and holde faste by stedfast and sure beleffe those thynges which the churche hathe expressly & openly taught for thynges necessary vnto saluation. D I S. what shall he do/ whiche hath receyued baptisme/and hath taken instruction of beleffe/ in the churche or cōgregation of heretikes? M A G. Let hym nat chaūge the baptisme whiche he hath receyued in the name of the father and the sōne and the holy ghoste/ but let hym purge and cleuse his doctrine/ let hym withdrawe

Ephe. vi.

hym selfe from vncleue cõgregations or assemblees / and let hym reconcile hym-selfe to the holy churche. W I. But that is it / whyche I desired to knowe of you by what tokẽ or marke the holy churche may be discerned & knowen from other. MAS. There are many coniectures & gesses by whyche gathered togyther in one / it is easely & soone persepued & espied where the doubte is. The fyrst is the authorite of the olde Synodes / namely approued & allowed by the ypetuall & cõtynuall cõsent & agremẽt of so many sondry ages / or tymes / & of so many dyuerse nations / next after this is the authorite of the interpetours or expositours / whom for theyr holynesse the churche hath canonyzed / & whose bokes the same church hathe approued and allowed not so that it is not lawfull in some poyntes to dissent and dysagree from them (for theyr selues do somtymes disagree not onely one of them from another / but also & vary frõ theyr owne selues) but that theyr bokes are to be redde with reuerence. And that whyche they do teache not rashely and vndiscretely to be reiected and refused. The same (I suppose) is to be thought and iudged of the good and approued

Howe / or by what tokens the true Catholyke churche may be knowẽ from other.

How the olde holy expolitours of the scripture are allowed of the churche: howe theyr workes are to be redde.

proued companyes of dyuines/whose cõtynuall labour & studye is to fynde out / and to bryng forth to vs the secrete and hydde trouthe/out of the diuine scriptures. Thyrdly the bredthe or largenesse is to be consydered / for neuer hathe any heresy spredde so large/ as hath the Catholyke doctrine. Laste of al the maner of lyuyng is to be well aduysed / & somwhat nere loked on. DI. But heretykes also haue Christe moche in theyr mouthes/and spoke moche of hym. And also the Manicheis are reported and sayd to haue ben of wonderfull abstinence and also continence/the Ebionites to despise and set at nought ryches. The Psallianes do pray cõtynually without ceasyng. The Antropomorphites dyd lyue in deserte/ & wildernesse / they were couerid & cladde in course hẽpen clothes they ponished and kepte vnder theyr flesshe with fastyngs / labours & slepynges on the bare grounde. whan suche maner men assembled and flocked togyther/ do crye/ here is Christe: shulde not a man (and not without good cause) as it were one standynge in a place where manye wayes do mete / doute and be in a mameryng/whyche waye he may take/ and

Manicheis.

Ebionite.

Psalliani or Euchite.

Anthropomorphite.

Math. xxiiii.

Wath. xxiii.
Wath. vii.
Wath. xxiii.
Wath. vi.

whyther he may go. MAG. ye more ouer the very theatre of the gospell doth shewe vnto the Pharisees worshypfull with theyr Philacteries set out at large made thynne and bare with fastynges / makyng longe prayers / dealyng for the theyr goodes in almoyse to poore folkes But these outwarde thynges / thoughe they haue the apperaunce and lykenesse of godlynesse and vertue / yet are they oftentymes fayned for a cause of some temporall and transytorie profyte or cõmodite / namely of lucre / or glory and praise and that made me adde here before / that theyr lyfe shulde be loked on some what nere / whiche thyng yf any man wyl do / he shall fynde and perceyue / that the same thynges ar done in dede both of good men and also of euyll men / but after a dyuerse maner and a sondry fashion. Good and vertuose men in theyr abstinences and fastes are cherefull / the other sorte are sadde / heuy / and out of all chere / neyther do vertuose men make theyr auaunt or boste of these thynges / but rather do kepe these thynges secrete / neyther do they auaunce and magnyfie these thynges as great and hyghe thynges / but do make lyghte of them / and do extenuate them /

¶ The difference betwen the outwarde workes of good mẽ and of euyll men, beyng all one in apperaũce.

them/neyther do they despyse & disdayne other men/whiche do nat the same thynges/but they do benignely and charitably interprete and iudge either that they wolde do greater thynges yf the weykenes & feblenesse of theyr body wolde gyue thē leue:or els that they haue theyr flesshe lesse rebellious to the spirite/so that they haue no nede to tame it with suche maner meanes / or els that they do with other good dedes offre to god a more pleasaunt sacrifice and oblation. The religion and holynes of godly men / is symple/and without crafte or disceyte. The disceyples of Johā dyd faste:but they dyd bakbyte the disceyples of Christe & spake euyll of them/for that they dyd more seldome faste. The Manicheis dyd abstayn & forbeare from all maner beastes or sensible creatures/but they dyd dysprayse & condempne the creature of god / and secretly and in corners dyd fyl themselues with delycyous meates both more dayntly and also more costly. The Pharisceis dyd praye/but they dyd it in the heades of many wayes / where they myght be moste sene / in theyr chaumbres eyther they dyd occupye themselues about trifles/or els dyd counte and tell money.

Godly & charitable men do iudge all thynges to the beste.

Luce.v. Wath.ix.

Manichei.

Pharisceis. Wath.vi. Wath.xxiii.

Psalliances.

The Psalliances dyd praye / but superstitiously / and vnder this pretexte or pretence they dyd lyue of other mennes coste and charge/and dyd not accordyng to the doctrine of sayut Paule)

Ephe.iiii. i. Thessa. iiii. Actes.xx.

☞ Labour with theyr owne handes/to gete where of they myghte bothe fynde theyr selues theyr necessaries / and also myght gyue somwhat to poore folkes.

Ebionite or Apostolici.

The Ebionites had nothyng seuerall or in propre/and they wer falsely called Apostolici.i.folowers of the Apostles: but they dyd condempne and dispraise other/ that were possessioners/ and had ought of theyr owne/chalengyng proudly and presumptuosly to themselues the prayse of godlynes and true vertue or holynes/ whiche standeth nat in landes or in money/but in the affections. The Apostles dyd spende theyr owne selues whole and altogyther/to the ende that they myght allure & bryng very many vnto Christ/ neyther coulde they by any iniuryes or displeasures be compelled and caused to lay awaye this affection towardes any man. They purposed not / nor wente about to do vengeaunce to any man / but whan they were caste into pryson / they dyd synge psalmes / and gaue thankes

Holynes stondeth in the affections. The very pfyte holynes of the Apostles.

to the

to the lorde/whā they were beaten with roddes / and beyng ouerwhelmed with stones / they were gladde and reioyced prayeng for them / of whome they dyd suffre all these thynges / whan they dyd rayse vp dead men / whan they dyd expulse & dryue out deuilles/ & whan they dyd with theyr shadowe heale men/that were sicke and diseased/they neuer spake one worde of bostyng or vayne glorie / but profession themselues to be nought els but mortall mē/they dyd ascribe and referre all the whole prayse vnto god. who so euer doth fulfyll and shewe in very dede this charite/and this pacience cōtinually with cherefulnes / that man & bryngeth forthe suche frutes/wherby he maye be dyscerned and knowen to be a good tree. DIS. I here saye that vneth there is any one of the olde wryters or authours / in whome there are not founde some thynges dissonaūt and disagreyng from the rule of the catholyke faythe: why than hath the churche receyued and allowed theyr bokes? MAG. The churche hath admytted and receyued theyr bokes not as canonicall scripture/that is to say scripture of vndouted & sure auctorite not able to be disprouyd

Actes.v.

Actes.vii.

Actes.v.

Actes.xiiii.

Actes. iii.

Math.vii.

Math.xii.

¶ Howe the churche hath allowed the bokes of the olde fathers to be redde.

but they are receyued as the commenta
ties and wozkes of men beyng both lear
ned and also good and vertuose/neyther
dothe euery maner errour make a man
fozthwith an heretyke / and in the olde
tyme those that dyd expoune & declare
the scripture/wer pardoned & holden ex-
cused/if they dyd dowte of certayn thyn
ges/of which it is not lawfull to dowte
any longer after the sentence of the chur
che publyshed and openly pronounced/
oz els if they dyd interpzetate and ex-
poune any thyng i the scriptures / other
wyse than the authozite of the churche
doth teache nowe. For neyther were all
the Grekes/Heretykes/which dyd pzo
fesse that the holy ghost dyd pcede and
come fozth from the father alone/noz no
moze peraduēture was Origen neyther
an heretyke therfoze bycause that of de-
syze to serche out the trouth / he dyd dis-
pute whyther the sonne & the holy ghost
had all one/and the same dyuine essence
with the father / oz els wer creatures
moze excellent than all other creatures.
It was lawfull also moze than. CCC.
yeres after the incarnation of Christ/to
doute whyther there were any clensyng
fyze/oz fyze of purgatozy which certayn

men

Euery ma-
ner errour
maketh nat
an heretyke.

Of purga-
torye.

men dyd iudge to be charite. But it is a very poynt of an heretyke / proudly and obstinatly to rebell and stryue agaynste the euydent verite or trouth/and which hath ben taught with the publyke and commune anthorite. W. The name of canonicall scripture / howe many bokes doth it cõprehend & contayne? M. This thyng hath sayncte Cipriane very playnly & breefly taught. Fyrste the holy scripture is diuyded into two partes / that is to wyte/the olde testamẽt and the newe. In the olde testament are accompted & rekened the fyue bokes of Moyses/that is to wyte / Genelis / Exodus / Leuiticus/ Numeri/Deutcronomium/also the two bokes of Josue Naum/of Judges/ and of Ruth. Besydes these / the foure bokes of kynges/which the Hebrues do make but onely two bokes/furthermore the boke Paralipomenon/that is to say of thynges ouerhypped or left out/whiche of the Hebrues is called the boke of dayes or tymes. Than the two fyrst bokes of Esdre which the Hebrues do recken both but for one / for the thyrde and the. iiii. boke of Esdre are accompted among the Apocriphe scriptures. Next after these are the. iiii. prncipal or grea-

The bokes of the canonicall scripture.

The bokes of the olde testament.
Genelis.
Exodus.
Leuiticus.
Numeri.
Deuteronomium.
Josue.
Judicum.
Ruth.
Regum. iiii.
Paralipomenon.

Esdre. ii.

Esaie/Jheremie/Ezechiel Daniel.

ter prophetes/Esaias/Jheremias/Ezechiel/and Daniel. To these is added one boke of the.xii. smaller prophetes. Besydes this one boke of Job / and one boke of the psalmes. vii. bokes of Salomon/ that is to wyte/ the boke of Prouerbes/ Ecclesiastes / & Canticum canticorum/ with this nombre/ the authorite of olde men dyd conclude the volumes or bokes of the olde testament beynge of trouth/ wherof it was not lawfull to doute/ but now the boke also of Sapience is receyued into the vse of the churche (whiche certayne men do iudge to be the boke of Philo a Jewe) and another boke which is called Ecclesiasticus (whiche men do thynke to be the boke of Jesu the sonne of Sirach) there is receyued also the boke of Tobie / & the boke of Judith / & the boke of Hester / and the two bokes of the Machabeis. There are receyued also the two Histories which are annexed to the boke of Daniel/ that is to wyt/ the history of Susanna/ and the history of Bel and the Dragon/ which histories the Hebrues hadde not/ but saynte Jherome wytnesseth that hymselfe dyd trāslate them out of the edition of Theodotius. But whyther the churche hath receyued

Sapience.

Ecclesiastic⁹

Thobie/Judith/Hester/ Machabeis.

ceyued these bokes with the same authorite with the which they haue receyued the other bokes afore rehersed/ yᵗ knoweth the spirite of the churche. Under the tytle & name of the newe testament the cheke and principall place haue the .iiii. gospelles of Mathue / Marke / Luke / and Johan/and with these the Actes of the Apostles. Nexte to these are the epystles of the Apostles.xiiii. of S. Paules. Two of Peters. One of James the Apostle. One of Jude. Thre of Johan. And laste of all in ordre is the Apocalipse of Sayncte Johan. The Hebrues do diuyde all scripture into .iii. kyndes or sortes. The canonycall scripture / they call that scripture / which without any controuersie or doute was wryten by the inspiration of the holy ghoste / in which yf any thyng be founde / whiche semyth at the fyrste syghte foolyshe / vnmete / and agaynst reason / it is not lawfull to iudge that whiche is wryten / but the mystery is religyously and deuoutly to be serched forthe / and the dulnesse or slownesse of our wryte is to be founde faulte with all / and not the scripture.

The bokes of the newe testament.
Mathue / Mark/Luke Johan/Actes
Epystles of S. Paule. xiiii.
Peter. ii.
Iames. i.
Jude. i.
Johan. iii.
Apocalipse
The hebrues make but. iii. kynd of scripture.
Canonica

Another sorte of scripture they do call (hagiographam) as wryten by holy men

Hagiographa.

mē of holy thyngs. This maner of scrip
tures they dyd so farre forth esteme and
regarde/that they were in dede reuerent
ly redde in the congregations or assem-
blees but not that the authorite of them
Apocripha. sholde constrayne or compell in matters
earnest and of wayght. Apocripe scrip
tures they called such as it was lawfull
for euery man to rede at home / accor-
dyng to his owne mynde and pleasure/
but in open or comen assemblees they
sholde not be receyted or redde / nor any
man be strayned with the auctorite of
them / neyther is euery scripture forth-
with canonycall/which is red or songen
in the churches. And wolde god that it
were amonge all men obseruyd & kept/
The decree made in the counsel of Carthage concer-nyng what thinges shuld be red in the churches. which was decreed in the counsell holden
at Carthago/that nothyng at all sholde
be recited or redde in the churches / saue
onely the canonicall scripture/the inter-
pretation and declaration / wherof was
done in the olde tyme of prestes and bys-
hops by worde of mouth. D. Nowe a
dayes we are kept and put awaye from
the readyng of holy scripture. M. But
this thyng was in the old tyme a poynt
of most greate & hyghest religion & holy
nes. But the vndiscretnes & presumptiō

of the

of the readers caused & brought to passe/ that it was nedeful to shewe a staffe/ who so euer readeth the scriptures reuerently/honouryng that thyng which he doth not vnderstand or attayne the knowledge of. And who so euer is so moche the more gladde to learne of a connyng mā/ for that he is somewhat prepared afore by readyng/and who so euer readeth not to the entent for to be armed & made redy to cōtention or stryuyng/but to take somewhat therof/wherby he may be instructed to lyue holely and vertuously/ that constitution stryketh not hym/nor appertayneth any whyt to such a reder/ whiche constitution was ordeyned & set agaynst temerite & vndyscrete presumption/& not agaynst the loue & exercyse of vertue & godlynesse. D. In as much as of both testamentes there is all one and the same god ye father/the same Christ the same holy ghost/why is the one called the new testament/and the other the olde testamēt: for dyuyne or godly thynges know not of any age or elderlynesse. M. The godhed(as thou saist)knoweth neyther oldenesse or age/neyther newnesse/but it was expedient for vs/that certayne poyntes sholde be newed and

How the holy scriptures are to be red, and for what entent.

why the one is called the olde/and the other the new testament.

chaun-

chaunged in the exteriour and outward
thynges / Christ cõsecratyng brede and
Math. xxvi. wyne / called it the new testamẽt. Now
what thynges are in the newe lawe chaũged frõ the olde. if thou do aske of me / what thynges are newed or chaunged / I could recken vp very many thynges. First in stede of the shadowes of the law / is succeded & come in place the euident & open verite / & that thyng / whiche the law dyd promyse by darke tydes & figures / hath ben perfourmed & shewed forth to the bodely senses
ii. Cor. iii. of men. * The sleynge lettre hath ben opened or dysclosed / and * the quyckening spirite hath appered. Furthermore the outward ceremonies haue certayne of them ben vtterly & clene taken away / and certayne of them ben chaunged into another more mete and conuenient thyng. The Judaicall choyse of meates is quyte and clene taken away / we may
Deute. xxii. lawfully weare garmentes of lynlaye-wollaye / we may plow or tyll the groũd
Deute. xxii. * with Ore & Asse / byeause I will not reherce other thynges innumerable. In stede of so many dyuerse kyndes of hostes and sacrifices / we haue but only one mystycall hoste or sacrifice. In stede of the onely temple of Jherusalem (forit was not lawfull to make sacrifice anywhere

where ellys) we haue a churche spredde through out the whole worlde/in which * is now offred a cleane sacrifice & pure handes are lyfted vp in euery place/and in the stede of iniurious & paynfull circumcision is brought in the easye bathe of baptyme. The Sabbote daye is chaunged into the Sondaye. In the stede of Moyses the seruaūt of god/is succeded Christ yᵉ sonne of god. The grace of the spirite/which before was dispensed and dealed vnto a fewe persons/and scarcely hath nowe ben openly and plentuously powred out vpon all nations/which are vnder the skye. Finally/heuen/whiche before was shyt euyn to godly men also/ is set open by the gospell. For these thynges & many other that are newed and chaunged/it is well called the newe testament/not for that it is vtterly another testament than was before/but for that it is otherwyse gyuen or taught.

Malach. i. i. Timoth. ii.

The Jewes such of thē as through hope of the heuēly lyfe dyd lyue in the alacrite and cherefulnes of the spirite/were in the newe testament. Agayne those men nowe a dayes/whiche do measure and iudge holynes by outward ceremonyes/ and which do gape gredily after earthly thyn-

Jewes of the olde tyme/in the new testament christen men of these dayes/in the olde testamēt

thynges/beyng colde in charite/& hote to do vengeaunce/such persones(I say) do euyn yet cleue and contynue styll in the olde testament/for that they haue not yet done of/nor layed from themselues the olde man. D I S. All these thynges hytherto for sothe are spoken of you very playnly and clerely. M A. we are comen nowe to the holy church/ in whiche we do worshyp the father/the maker of all thynges/the sonne/the redemer of the worlde/and the holy ghost the sanctifier of all thynges. Let vs contynue and abyde in this church. And in this churche let vs walke accordyng to the spirite & not accordyng to the flesche.

1.Timot. vi. ii.Timo.iiii. ☞ In this church let vs warre a good warre and fyght a good felde/that we may obtayne the wages & reward of the eternal lyfe. But if thou thynke it best/ let here be an ende of this cõmunicatiõ.

¶ The fyfth instruction.

D I S C I.

What meaneth it/that to ye church is annexed and added the communion of sayntes? M A. This partycle ✠ Sanctorum communionem/is not added in sayncte Cipriane/ neyther in sayncte Augustine/neyther do they so much

Sanctorũ cõmunionem.

so moche as by occasion make any mencion of these wordes/ wherfore it is very lykely/that this particle hath ben added of some man/whiche went about to declare/what thyng was to be vnderstanden by the holy churche. Ecclesia / that is to say/the churche/is a societe/ felowshyp/or company not of all maner men/ but of holy mẽ or saītes lykwyse as this worde (concio)to latyne men doth signifie and betokē an assemblee or congregacion/ not of what so euer men you lyst / but of the cetyzens all of one commune weale/assembled and gathered to gither in one/to take counsayll concernyng the commune profytes. And as for the dyuynes of later tyme/ among whome some do interprete * the holy church to be the societe of men mylytaunt and warryng in earthe vnder Christe theyr capitayne. * And the communion of sayntes to be the societie of sayntes triumphyng in heuen/and other some agayne do expounde by * sanctorum communionem/the suffrages of the churche profytable and auaylable to all men / whiche are in the body of the churche. Other some do expounde it to signyfie the sacramentes of the churche/ which do not pro-

Ecclesia.

Concio.

The diuines of later tyme do diuerly expounde/sanctorum cõmunionem.

fyte/but onely to those/whiche do aggre
gate and ioine themselues to the church
Other some agayne do thynke by the na
me of * communion/to be betokened the
sacramēt of the aulter/which of the Gre
Synaxis. kes is called Sinaxis/that is to say/a cō
ciliation or ioynyng to gyther/for that
by this mysterie is figured and cōfirmed
the moste strayght coniunction or ioy=
nyng togyther of ye mystical body with
the hed/and suche a mysticall societie or
felowshyp of all them that do truely pro
fesse the name of Christe/as is the natu=
rall societie of all the membres/among
them selues eche with other in the body
of one and the same lyuyng sensible crea
ture. Those dyuines I saye which haue
ymagined and deuysed these thynges in
dede/they wo speake thyngs that ar true/
but verely in my iudgement they do nat
expresse that/whiche is properly decla=
red by these wordes/saue onely that in
the name of holy churche all these thyn=
ges are couertly and secretly comprehen=
dyd. But this thyng is true without cō
All graces & gyftes issuen from the hed Christe. trouersie or doute/that there is no gyf=
tes in the catholyke churche/but they
do come to it frō the hed/that is to wyte
Christ, although diuerse membres haue

dy=

dyuerse offyces and operations. DIS. There is not in all the worlde any thyng that good is / but it dothe come frome Christe. MAG. Trouth it is/ but we do nowe speake of those thynges/ which by fayth in Christe/ and by the sacramē-tes of the churche do gyue true holynes and vertue. For els god dothe gyue ma ny commodytes and good gyftes cuyn to wycked men/ yc and to asses and oxen also. DISCI. If they be not of the company or felowshype of the churche/ whiche do lyue wyckedly / and agayne we do not knowe surely of the moste parte of men / whyther they be good or euyll / what maner a societe is that of men/ whiche do not knowe eche other? MA. Nor we do not knowe any of the aungels / although they do wayte on vs neyther doest thou knowe thyne owne soule / and yet of it is it longe / that thou doest lyue/ that thou dost moue or styre/ and that thou hast wytte and percey-uyng. No man is compellyd or constray ned to knowe certaynly / whyther this man or that man be a lyue membre of the churche. It is sufficient to beleue / that in the earth there is such a certayn societye and felowshyp of them / that are

A notable question.

Anſwere.

predestinated to lyfe / whiche company Christe hath glewed or ioyned to gyther with his spirite / whyther they be amõg the Indianes / or els among the Saditanes / or els among the Hyperboreans or els among the people of Affryke.

And it may be so / that in the world there are some landes / other Ilandes / or els dyre landes / whiche are not yet founde of maryners or geographers / in whiche for all that the christen fayth is stronge and quycke. To beholde the secrete ytes of mãnes harte / belongeth onely to god / by reason wherof it cometh to passe that the iudgemẽtes of men very oftentimes are vncertayne. D. why thã are certayne men caste out from the churches? A. There are certayne manyfeste and open crymes / whiche (as Paule sayth) do go afore vnto iudgement. Of these crymes men do iudge / as they maye / for the conseruacion of the publyke ordre. And yet for all that it happenyth otherwhyles / that ye theffe which is hãged on the galowes is fauteles / & that the iudge whiche hathe condempned hym / is worthy an halter / and it may be also / that the ysone / that is excommunicated / is in the felowshyp and cõmunion of the church / and

The iudgementes of men are vncertayne. i. Ti. v.

Nota.

and that he whiche dyd excommunicate hym/is cut away and departed from the churche. Also it is possible/that he/whiche is drawen to the fier for an heretyke is a very pleasaunt sacrifice to god / and that they whiche brought hym to the fyer / are worthy to be brent. D. what cuyn than also / whan a man is excommunicated and cast out of the churche / for knowen and euydent murther or sacrilege? MAG. ye verely / for it maye be / that afore that the byshop do throw forth the lyghtenyng or sentence of excommunication agaynste the malefactour / he be all redy by true contrition of harte/retourned agayne into the fauoure of almyghty god. And yet this thyng bycause it is vnknowen to men / doth not auayle or help hym any whyt / but that he shall be kepte from the entryng into the churche. D. why wolde god haue this in the meane season to be vnknowen who are verely good and predestinated to eternall lyfe? MAG. Lest euyll men despayrynge/shuld synne more hayghnously/and that good men shulde lyue more warely and mekely. Seyng that there are euyn nowe so many and so great debates and stryues/ what ma-

¶why god wolde it to be vnknowen to men/who are predestinated and who not.

ther a batayle wolde be thā/ if there were a manyfeste dyfference / wherby the one sorte myght be knowen from the other:

Joh.xiii. Our lorde wolde nat so mothe as vttre or dysclose and shewe to his other dyscyples / who it was that shulde betraye hym . Nowe for asmoche as it is vnknowen/whome god hathe elected vnto blessyd immortalite both they * that do stande / are carefull lest they do fall/and they that are fallen and do lye on the grounde / do laboure and enforce themselues to ryse and get vp agayne. Fynally those persones/which are feruent and hote in charite/ do study and gyue theyr mynde to do good bothe to good men & euyll men/to those that are openly euyl/ to the entent that they shulde ware wyse agayne and amende/to those of whome they doute whyther they be good or euyll/to the ende that they shulde be made better if they be good al redy. And albeit that charyte dothe here lese her offyce or worke / yet for all that dothe she not lese her rewarde. D I S . whiche are those sacramentes of the churche / of whiche you made mēcyon incidently and by the waye/not longe ago: And what meaneth or signyfieth this worde sacramēt:

M.

MAG. Those men whiche haue spoke more exactely and perfytely / do call sacramentum an othe / or an obligacion or bonde confirmed and strengthed by the comyng betwene of god or relygion. But our forefathers haue applied and vsed the sayd word to signify that thyng which the Grekes do cal a mystery / and thou mayste call it a religious or holy secrete or priuyte. D. why is it called a secrete or priuyte? MAG. Bycause the cõmune sorte of the people was secluded & kept a parte frõ the medlyng with those thynges. Albeit nowe a dayes many thynges are done openly / as whan the water of baptyme is consecrated & halowed. But these ceremonies and also the wordes wherwith they are done / were hyd and kept secrete from the people / and were taught among the byshopes frome one to another / to the entent that men shulde haue the sacramentes in more reuerence and worshype. As sone as euer the byshope made redy and was about warde to cõsecrate the bread & the wyne / it was not lawful for any lay men to remayne and abyde within the grates or chauncelle. And a certayne Pope of Rome / whan he had aunswered some

¶ what this worde sacrament doth signifye.

what to a certayne byshope (as I wene of Englande) demaundyng a certayne question concernyng the rytes and ceremonyes of the mysteryes / he durste nat put in wrytyng the wordes/with which the oyle is consecrated and halowed/lest peraduenture yf the letters had ben taken by the waye(which thyng chaũceth oftentymes) the secrete myght happe to haue ben vttered and dysclosed. This cause in dede is some maner cause. But yet the more true & more allowed cause is this. For that in the sacramentes/by certayn vysyble and sensyble tokens and sygnes / there is infused an insensyble grace correspondent and agreyng to the exteriour and outwarde tokens and sygnes. DIS. Howe many sacramentes be there of this sorte and kynde? MA. Of the olde fathers they are taught vnto vs to be seuen in nombre / that is to wyte / matrimony or wedlocke/by whiche we are borne to this worlde. Baptyme / by which we are borne agayne to Thriste/to whiche sacrament is toyned. Penaunce / which is as it were another baptyme/by which we are reconcyled to god / but not nowe frely and all out for nought/ neyther are the woũdes healed without

The. vii. sacramentes.

i. wedlocke.

ii. Baptyme.

iii. Penaũce.

wythout scarres. Holy anoyntynge / by which the yong chrysten souldyer is confirmed and strengthed agaynst the temptacions of the dyuel. with this sacramēt were they wont to be fenced or armed / whiche were of age inclynyng and leanyng towardes the ieoperdy & paryll of synning / that is to wyte after they were seuen yeres old. Anone after as waryng ponge men / they were roborated & made strong vnto greate batayles with the sacramēt of the aultare / by which is quyckened and styrred vp i vs the vertue and lyuelynes of fayth / and we are thorow the commemoration of that holy & blessed death / enryched with plēteous grace renewyng in a mystical maner (as farre forth as is lawfull) that onely sacrifice / by whiche we haue obtayned saluation. Agayne bycause in tyme of death is the laste wrestlyng / therfore is put to the extreme or laste vnction / by whiche eyther the sycke man may recouer his helth (if it so please god) or els he may with faith and good hope slepe in the lorde / with these / as it were with rewardes or gyftes the large benignite and liberalyte of Jesu doth in the meane season comforte / and encorage and harten his souldyers /

iiii. Confirmation.

They were olde tymes. vii. yeres olde afore they were confirmed.

v. sacrament of the aultare

vi. Extreme vnction.

vntyl the tyme that the batayle or stryfe beyng fully ended/they may be promoted to the stypende or wage of the heuenly lyfe. There resteth or remayneth behynd holy ordre/by which is gyuen auctorite to beare holy offyces and to mynyster holy thynges. This sacrament maketh for the dignite and also the trãquilyte of the ecclesiasticall hierarchie/for it is semely and accordyng that in the chrysten commune weale the ecclesiasticall offyces sholde not be assygned and appoynted to any maner men what so euer they be/but that certayne able and mete persones therfore shold be chosen and pyked out to execute them/neyther can there be any cõcorde/where no man wyth obey another/but euery mã doth clayme and chalenge vnto his owne selfe auctorite to do what he lyst. ✱For sayncte Paule amonge the gyftes of the holy ghoste/ doth recken the gyfte of gouernaunce.

vii. Holy order.

Roma. xii. i. Cor. xii. By the sacramentes are graces gyuẽ as is here particularly declared of eche one of them.

wedlocke. Ephe. v.

D I S. what grace is gyuen by euery one of the sacramentes? M A G. If any man shall receyue these sacramentes so as they oughte to be receyued in due maner/by the sacrament of matrimonye/the prayer of the preste beynge put to/is gyuen the gyfte of the spirite/

✱ by

* by which the husbande may loue the wyfe with chaste loue / lykewyse as Christe loued the churche / and that the woman agayne of her parte maye loue and reuerence her husbande as her lorde, for Christes sake/and that both of them may teache / and bryng vp theyr chyldren (if it please god to sende them any) with very great diligence in the christen fayth and vertuous lyfe. ☞ Of bap- Baptyme.
tyme it is no nede to speake. There is no man but he knoweth that in that sacra- Roma. vi.
ment * the olde man dothe perysche / all synne beynge vtterly destroyed and kylled/whyther you call it originall or personall synne / and that * a newe man dothe ryse beynge purged and clensed from all spottes of synnes thorow fayth in Jesu Christe/whome Paule calleth a Gala. vi.
newe creature. It was mete and conue- ii. Cor. v.
nient / that he which was ones borne agayne in Christe / and clensed with the bloude of Christe / sholde not retourne *agayne into the foyle of myre & durte/ ii. Pet. ii.
but for asmuch as in many men charite Prouer. xxvi
is colde and fayth is fayntc/the goodnes of god hath graunted the remedy of penaunce / of whiche we shall a none haue Penaunce.
occasion and mete place to speake.

And

Cõfirmation.

And bycause yong tendre age is more inclyuyng and redy to byce and vnthryfty nes than to vertue and godlynes/by holy confirmation that proclyuyte is mynyshed and doculte or aptenes vnto vertue is encreaced and augmented/that it shulde not be infected with byces / afore that it doth playnly knowe / what byce is. Furthermore / bycause after the age of. xvi. yeres the dyuell doth laye all his ordenaunce/ and vse all his engynes agaynst the soudyer of Chryste. Fyrste of fleshely luste/of glotonye/and other pleasures/than afterwardes of ambitiõ and wrath. He is than oftentymes amonge refreshed with stronge meate / and with heuẽly drynke/that he may be able with a stronge and bolde brest to receyue all the assaultes of the dyuell / bearynge Chryste hymselfe and his spirite in his breste. In the olde tyme they gaue the body and bloude of the lorde euyn vnto yong infãtes/forthwith after theyr baptyme. That custome is chaunged / and peraduenture it were expedient/that also the custome of certayne regions were chaunged/in which confirmation is gyuen to infantes. For as muche as these two sacramentes are not of absolute ne-

Sacrament of the auiter.

¶ In the old tyme infãtes receyued the sacrament of the auiter, forthwith after theyr baptyme.

cessyte/

cellyte / so as baptyme is. And therfore the mothers do well to make hast vnto the sacrament of baptyme / but those other two are gyuen more conuenientlyin theyr mete tyme / and they are gyuen more profytably / if to the sacrament be added also some lytle admonition or counsayll. And to those which are chosen out to the mysticall offyces / by the sacrament of order is augmented and encreaced the gyfte of the holy ghost / to administre & execute worthely and accordyngly the offyce assygned and put vnto them. Lykewyse as we rede / that ✠ the handes of the Apostles were layed on Paule and Barnabas / that they myght go forth to the spredyng abrode of the gospell. And vpon Timothe handes was put on by the prestes / as sayncte Paule wytnesseth wrytyng to hym. Thus muche to haue touched somewhat by the way / concernyng the sacramentes / it is sufficient at this tyme. It foloweth in the Crede.

Holy order.

Actes.xiii.

i. Tim.iiii.

☞ The remission or forgyueues of synnes. No man dare entre into the kynges courte beyng ragged and spryncled with myre and durte / much lesse than it is conuenient that any man shold entre into holy churche / beynge defyled with synnes /

synnes. And therfore forthwith at the very threcholde and fyrste entrye of the church is gyuen a bath/that he may entre in pure and clene/which thyng cuyn in the olde tyme was obserued and kept by an outward ryte and ceremonye/for the scrten of the churche standyng afore the church dore/dyd sprynkle and cast holy water vpon them/that entred in to the church. And the olde doctours do referre this artycle vnto the grace of baptysme/by whiche all synnes are freely forgyuen. And in the Crede whiche is songen at masse/there is mencion made of baptysme/and none at all of penaunce/ for I knowledge and confesse one baptysme in to the forgyuenes of synnes. In the symbole of Athanasius there is no mencion made/neyther of baptyme/neyther of penaunce/for(as I haue told the before) he doth not expounc this parte of the symbole. The diuines of more late tyme do very wel vnder the name of baptyme comprehend also penaunce/which sholde scarsely haue founde any place of haue ben receyued in the churche/if S. Paule had not commaunded/that he which had maryed his fathers wyfe/ shold be delyuered to Satan/and anone after

Confiteor vnum baptisma in remissionem peccatorum.

1. Cor. v.

after had commaunded the same agayn to be receyued into the grace and company of holy men. Amonge the people of Affryke there was graunted but only ones retournynge agayne into the churche / leste the seuerite and sharpenes of the ecclesiasticall discyplyne and ordre / myght ware fayute. And by the space of certayne hundreth yeres / those that were fallen into any greuous or haynous cryme were caste out / and kepte from entryng into the churche / neyther were they receyued in agayne but by open confession / and also sharpe and longe satisfaction and penaunce. Afterwardes bycause of the frowardnes of ryche men / which had leuer stryue & fayle by a scysme or diuision than to submytte themselues to the churche / the remedye of penaunce was tempered and modifyed by the byshopes / so that nowe the preste onely sholde here that thynge / whiche before all the people was wont to here / whiche preste also sholde remedye and heale the woundes with farre more mylde and gentle medycines. This myldenes was not onely ordayned to be vsed for cause of the imbecyllyte and weakenes of men / but also

ii. Cozin. ii.

The maner vsed in the churches of Affryke.

Hereupon grew auricular confession

also for the custodie of symple and innocent ysons/to whome it is expedient not to knowe the names of many vyces. D. Haue there ben none errours rysen about this artycle? MA. Pelagius and Jouinians dyd teache / that infauntes neded not to be baptyzed / for that (as they thought) infauntes had no spotte of synne which myght be washed away/ for they sayd that originall synne was in none / saue onely in Adam and Eue/ but that all other men and women were borne pure and clene from all maner synne / and therfore that in them baptyme was nothyng els/but an honourable sygne & token, by which they myght be receyued into the adoption of sonnes and myght be commended to the affections and myndes of chrysten men. But the erroneous opinion of these twayne the church doth refuse and condemne/ folowyng the sayng of Christ in the thyrd chapitre of Johan / ✠ onlesse a man be borne agayne by water and the holy ghost/he can not entre in the kyngdome of god. And sayncte Paule in the thyrd chapyter to the Romanes. ✠ All men haue synned / and do nede the glorie of god. Amonge the people of Aphryke there

Pelagius / Jouinianus.

Johan. iii.

Roma. iii.

there sprong vp certayne/ which dyd not receyue them into the communion and felowshyp of the churche/ which had ben baptized of heretykes / oneles that they were baptized agayne of the catholykes And this doctrine also hath the churche reiected and cõdẽpned/ and hath taught accordyng to the sayeng of saynt Paule *that there is but one baptyme/ where of any maner man may be a minister/ all be it that he be an heretike or an euyl mã so that accordynge to the mynde of the churche he do baptyze by the inuocation and callyng on of the holy trinite/ howe be it yet/ where as is no necessite to the contrary/ it is cõuenient and accordyng that baptyme be gyuen by a preest or by deacones/ and it is a more sure waye to washe agayne those which haue ben baptyzed of hethen men or of Iewes/ but wt this exception. yf thou be not duely and in ryght maner baptyzed I do baptyze the. In the same Affryke (whiche accordyng to the prouerbe of the Grekes/ alwayes bryngeth forthe some newe monstre) sprang vp the Donatianes/ whiche bosted that in all churches the grace of baptyme was fayled / saue onely in the church and congregation of themselues/

*Ephe. iiii.

Donatiani.

passe. Man may shytte to man the dores
Nota. of the churche / but heuen no man maye
shytte but only god. So in the olde tyme
those persones / whiche beyng preestys /
or deacons / had committed an euident &
manifeste cryme / were put out of the cler-
gy without any hope of commyng in a-
gayne. The same thyng was done to
the byshopes. But this seuerite or shar-
penes of correction also was mitigated
of them that came after. Concernyng
confession and satisfaction bothe there
hathe ben great stryfe in tymes passed /
& also nowe in these dayes is renewed a-
Nota. gayne. But I do thynke and iudge it
both moste sureste waye / and also moste
mete to the sauyng and keppyng of the cō-
mune concorde / with symple obedience
to folowe that thyng / whiche the aucto-
rite of the churche hath taught vs / that
is to say accordyng to the puerbe of the
Grekes (to bowe and lene towardes the
better syde) and to abstayne and forbere
from suche thynges / wherof thou doest
stande in doubte. Nowe resteth and is be-
hynde the laste parte of the Symbole or
crede. The rysyng agayne of the flesshe.
Math. xiii. Here thou hearyst ye ending of ye worlde
Math. xxv. & whan good men shalbe dissevered and

sondryd

sondred from euyl men/so that the wyc-
ked and vngodly persones shall haue no
hope to haue an ende ones of theyr paine
and tourmentes/ neyther the good and
godly persones shal haue any sorowe or
greffe/no nor yet haue any feare of euyl/
* whan also the very creature whiche
dothe nowe mourne with vs/shalbe deliy
uered and set free from all maner incom-
modytes or displeasures. All thynges
than shalbe newe/not by chaungyng of
theyr substaunce/but by the reason that
theyr qualyte shalbe chaunged. By the
name of flesche here i this partycle is vn
derstanden and mente the body of man/
*by rysyng agayne is mente reuyuyng
and waryng alyue agayne. Al the artic
les of the crede in very dede are to be hol
den and kept by faste and stable beleffe/
but this artycle moste specyally of all o-
ther is firmely to be beleuyd/which wth
hyng moste chefly solace and comforte
to good and vertuose men being in tribu
lation and aduersite here in this worlde/
and also on the other syde agayne dothe
put wycked mē moste in feare and drede/
whiche els wolde fall without measure
or ende into all maner abominacions &
and synnes/yf after this lyfe both good

Apo.xxi.

Mo.viii.

How al thyn
ges shalbe
new after the
resurrection.

Flesche.

Rysyng a-
gayne.

The article
of resurrectiō
of all other,
is moste fir-
mely to be be-
leuyd.

men and badde / shulde not be rewarded/the other ponyshed accordyngly to theyr deserueynges. This is the foundacion and grounde of al our whole fayth/ whiche ought to be moste strong and stable/whiche yf it be loose and vnstable/al other thynges well nere are beleuyd in vayne. Yet yͤ wretched Sadducees therfore go theyr waye/ whiche in so muche do not beleue the ryssyng agayne of the bodies/that they neither ✠ beleue that there are aungels/no nor yet any spyrytes/as who shuld say/that there were no thyng verely beyng in the nature of thynges/but onely that / whiche is open and perceyuable to the bodely senses/frō whiche senses nothyng is more farre away/ than is the very godhed. Fare well they also whiche do professe / that the soules shall ryse or reuyue agayne / but the bodyes in no wyse / where as in very dede the soule(in as moche as it is immortal) can no more reuyue and ware alyue agayne/than it can dye. But they do call it the resurrection of soules / whan they shalbe called forth to blysse/out of the secrete places/in which(after they? madde dreames)they had for a certayne tymes season lyen hydde. Fare well they also/

Sadducei.

Math.xxii.
Actes.xxiii.

whiche do denye (that this selfe same bo-
dye / which we do beare about with vs)
shall reuyue and lyue agayne / but do say
that to euery man shalbe gyuen another
body moche more excellēt and better thā
this is. But we shal not be the same men
yf we shall not receyue agayne the same
bodyes. And I pray you what nede is it
to create newe bodyes / whan god by his
almyghty power is able to restore these
same bodyes / to moste parfyte clarytē
and bryghtnes / and also to blessyd im-
mortalytē not chaungyng the substāce
of the bodye / but chaungyng the qualy-
tes of the body into moche better. Fare
wel also the Chiliastes / which of the A-
pocalypse or reuelation of saynt Johan
misconstrued & wrong vnderstāden / dyd
dreame / that we shall ones reuyue and
lyue agayne / and that by the space of a
thowsande yeres / we shal vse and reioyse
plētuosly al the pleasures & voluptes of
this worlde. But we gyuyng credēce to
the wordes of blessyd Job. ✠ And I
shalbe coumpased agayne rounde about
with myne owne skynne / and in myne
owne flesshe I shall see my god / whome
euyn I myn owne selfe shall see and not
enother ylone. And also herkenyng and

Chiliaste.

Job. xix.

bele-

beleuyng sayut Paule / whiche wrote in
this wyse. ☞ He that hath reysed vp
Ro. viii. Jesu / shall rayse vp vs also with Jesu.
we (I saye) vpon the faste credence and
beleefe of these afore rehercyd auctorites /
do recken our selfe moste sure and out of
doute / that all men shall reuyue and lyue
agayne in the ende of the worlde / with
the same bodyes / whiche they do beare
about in earth / and that they shall none
otherwyse ryse agayne / thā Christ hym
selfe dyd ryse agayne / whiche shall con-
forme and make lyke our bodyes to his
owne body glorified. The immortalite
of the bodyes / shalbe commune bothe to
good men / and badde men. But whe
wycked ysones / immortalyte shal bryng
vnto cause euerlastyng tourmentes / and to
the good and godly ysones / it shal bryng
vnto cause eternall ioy and blysse. How be
it / yet it ought rather and more truely
to be called the eternall death of wycked
men / than the immortalyte of them.
And therfore that particle / euerlastyng
lyfe (whiche certayne persones haue ad-
ded and put to out of the masse crede) ap
pertayneth onely to the good and godly
men / where as the worde of resurrection
doth equally appertayne both to the good

and

and to the badde. Howbe it this worde (resurrection) also is so vsed otherwhyles/that it doth appertayne onely to good men/as for example whan our lorde sayeth in the gospell of Johan/ ✠ I am resurrection and lyfe. And ꝑaule likewyse seldome doth vse this worde (resurrection) any where/ but in the good parte. And our lorde maketh a distinction and difference of resurrections in the .v. chapitre of Johan/sayeng. And those/ whiche haue done good workes / shall come forth vnto the resurrection of lyfe. And those/that haue done euyll workes/vnto the resurrection of iudgement. ✠ For iudgement here he calleth condempnation. This thynge is more expressly sayd and spoken in the Symbole of Athanasius. ✠ At whose comyng all men muste ryse agayne with theyr owne bodyes / and shall rendre and gyue accompte or recknyng of theyr owne dedes. And those whiche haue wrought well/ shal go into eternall lyfe/ ✠ those that haue wrought euyll/shall go into eternall fyer. So also sayth ꝑaule .i. the. vi. chapitre to the Romaynes. The wage or hyer of synne / is deathe / but eternall lyfe is the benefyte and gyfte of god by Christe Jesu

How this worde resurrection is taken otherwhyles in the scriptures. Johan. v.

Johan. v.

Ro. vi.

our lorde. He added here eternall or euer lastyng / by cause that lykewyse as vnto those that are damned / there shall be no hope of release / so on the other parte a gayne the godly persones shall haue no maner feare / lest they? felicitye and ioye myght be at any tyme eyther ended / or elis mynyshed / the pleasaũtnes and ioyfulnes wherof shall greatly be augmented and encreased by that communion & felowshyp of all holy men. For charite / whiche neuer falleth awaye / shall there be moste feruent and hote. Nowe charite is no lesse gladde of other mennes welth and weldoyng / than of her owne. Neyther is there any cause / why we do nede here to ymagine pleasures of the body / which do stande in meate / drynke / or the flehely company of man and woman / for there shalbe thã none vse or profyte of these thynges / but ye bodyes shal be spiritual in which we shall lyue as the aungelles of god done. Now the felicite of aungels is to see the face of the father which is in heuen. And our lorde sayth the same in the gospell of Johan. This is euerlastyng lyfe / that they may know the alone / which art the very god / and Jesu Christ / whome thou haste sent.

1. Cor. xiii.

Wath. xxii.

Johan. xvii.

That

That knowledge begynneth here by fayth. And there it shalbe fynyshed and made full and perfyte/whan we shall beholde and see the glorie of hym / his face beyng clerely shewed and discouered. D. Are these thynges sufficient to the purchasynge and obtaynynge of saluation.

what a christian is bounden to beleue of necessyte / for his saluacyon.

M A. For the obtaynyng and gettyng of baptyme / these thynges are sufficient to a lay man for to beleue / but those that are learned & somewhat growen in age/ought to beleue al thinges/that are expressed in the holy scriptures/or which are of the sayd scriptures euidently gathered or concluded / besydes this what so euer thyng the catholyke church hath with vniuersall and contynual consent/ approued and allowed/whiche churche/ if it haue ordayned or decreed any thyng after suche fashyon / it is probable and very lykely/that eyther it was begonne of the Apostles/and so hath contynued/ as it were gyuen by hande from the elders to the yõgers/or els it was brought for the to vs out of the preuy and secrete storehouse of ye scriptures/or els it hath ben shewed and put in theyr myndes/by the inspiration of the holy ghoste accordingly as the state of tymes dyd requyre.

And

And as touchyng to cõtencious & darke doctryne or opinions / in all suche thynges it shalbe sufficient for the and suche as thou arte to professe with this ware and wyse circumspection. Concernyng these thynges / I beleue as the church beleuyth. This is a more sure waye and more farre from all daunger / than boldly to affirme that thing / wherof thou art in doute / or whiche thou wost not perfytly or vnderstande. D I S. But in extreme ieopardy / whyther is it sufficient to kepe and holde faste the belefe in harte & mynde / or els are we bounde also to professe with our mouth? M A G. To this poynt saynt Paule shall make aunswere to the for me. ☞ with the harte (sayth he) we beleue vnto ryghtuosnes / & with the mouth confession is made vnto helth and saluation. And our lorde hymselfe threatenyth in the gospell / ☞ that he wyll not be acknowen of hym for his confyder afore his father / who so euer shall haue ben afrayed or ashamed to professe hym afore men. But it is one thyng / not to professe / and another thyng to denye. where there is no hope of fruyte or good to be done / and yet the ieopardy is very great / it is not necessary or requysyte that thou

A notable question.

Aunswere.

Ro. xi.

Math. x.
Mar. viii.

thou shuldest vtter or bewray thyselfe in
suche wyse/ as we do rede that certayne
men haue vnprouoked & vncalled/euyn
of theyr owne accorde runne forthe into
the market/that they myght be slayne &
put to death with other Christē men/ or
els that they haue raged agaynst the so-
lempne festyuites of Pagans/ not for
the entente that they wolde brynge any
man to Christ/but to the ende that after
they were slayne of them/they myght be
accompted and reckened among marty-
res/Christe dyd lycence or graunt to his
apostles no maner violent defence of the
selues/agaynst wycked men/but he only
gaue them leue to flee. Peter fledde out Actes.xii.
of pryson/Paule fledde out of Damaske Actes.ix.
beyng let downe by a basket fro the wal
les. But so oftētymes/as the thyng shal
come to suche an exigent or pynche/that
the name of our lorde Jesu is to be glori
fied both among good men & badde men
the cristen/and the hethen/than ought
we (all the entycementes or pleasures/&
eke the feares & displesures of the worlde
vtterly despysed and set at nought)chere
fully and boldly to professe that/ whiche
the churche hath taught. The doctryne Elcesaite.
and opinion of the Elcesaites is refused

and

and condemned/whiche taught/that in the tyme of persecution men myght lawfully deny Christe with wordes/so that they kept styll the syncerite of the fayth in theyr harte and mynde/which sayeng

Math. xxvi. if it were true thā dyd Peter the Apostle in vayne wepe so many teares/for that he beyng troubled with feare of death/had denyed his lord and mayster thryes/whan he had not yet so muche spirituall knowledge of hym/as the lyghte of the

Tertullian gospell hath opened vnto vs. Tertullia agayne to much leanyng and inclyning to the contrary parte/doth not so muche as gyue vs leaue to flee in persecution/sayeng that than to flee/is a maner of denyeng Christe. And his sayeng in certayne circumstances maye be true/but doutlesse they doo lesse offende/whiche stricken wt worldly feare do denye christ onely with theyr mouthes/than do they which for temporall profytes sake/do forsake theyr captayne Christe/whose sworne souldyers they became in baptyme bothe with harte/and also with tonge. D I S. whan tourmentes are thretened more greuous and paynfull than any death/what shall thā the frayltye of man do? M A S. Our lorde hym-

selfe

selfe hath prescribed a fourme and hath set vs an exaumple whan that excedyng feare / perelsomnes / & agonye shall come so sore vpon vs / we shal acknowlege the weykneſſe of our owne myght & strēgth & wholly mystrustyng our owne power and ayde / we shall caste our selues flatte vpon the grounde / and with greate confidence and truste shall with weappyng / desyre and call for the helpe of the diuyne power / nothyng considerynge how greuous or howe cruell the thynges be / that are manacyd or thretened to vs / or howe frayle our condition and state is / but considerynge and remembrynge / how myghty / and howe mercyfull the lorde is / vnder whose defence and gouernaūce we do fyght / whiche is not deafe whan he is called on with faythe and truste / but eyther dothe delyuer from euylles / or els dothe adde and encreace strength to vs / that we may stronglye and manfully endure and suffre. For fayth is a thyng verely inuyncible in all kyndes of batayls / for there do not lacke batayles and stryues euyn amonge christen men also / to such persones / as do studye & labour to lyue godly in Jesu Christe. Nowe who so euer done exercyse themselues

what is to be done in the great stormes of persecution.

Fayth is inuincible in al maner batayle.

ii. Timo. iii.

selues dayly in these lyghter and smaller conflictes or skyrmyshes/ are at that batayle foūde vnafrayed/ wherfore it is cōuenient and mete/ that the chefest and principall study of a christen soldyer be/ to quycken or styrre vp/ and also to encreace dayly the vygoure and lyuelynes of fayth. DIH. By what meanes may one attayne this? M. The fyrst poynt is that/ whiche the lorde dothe teache. ☞ Aske and you shall haue. But that the prayer may not be ydle/ let almoyse helpe/ not onely outwarde almoyse/ whiche refreshyth and comforteth the bodye but also spirituall almoyse/ by monyshyng louyngly hym that is out of the ryght waye by teachyng gentylly hym that is vnlearned/ by mercyfully forgeuyng hym that hathe offended or hurte the. To these adde also/ often hearyng of sermones/ and holy readyng/ somtyme the one/ sometyme the other/ by course/ often callyng to remembraunce of the death of our lorde/ namely whan thou haste receyued his body & bloude/ finally often commemoration & rehersal of those men and women/ which in tourmentes & dyuers kyndes of death/ haue fought a good batayle or felde for Christ

A christen soldyer shulde principally study to quycken & encreace this fayth.

The meanes wherby he may do it.

Prayer.

Almoyse both corporal and spiritual

Hearyng oft sermones.

Readyng of holy wrytte.

Remembrāce of Christes death.

Remembrāce of sayntes. 1. Timo. 1.

sake

sake by these nourysshementes the sparke of fayth is nourysshed / quyckened / & encreased. D. Good syr / I do gyue thākes to the spirite of Christe / whiche by the instrument of your tonge / hath vouchesaued to teache me so meruaylous philosophye and wysdome / except there be yet any whyt more remayning behynde. M. There remayneth not moche behynde that I maye teache / but peraduenture there resteth behynde somewhat wherof I may admonysh the / yf thou be not yet waren wery / how be it this thyng haue I wne al redy hertofore / by the way. D. I verely by hearyng a lytle & a lytle do ware more thrusty & desyrous to here. M. Than that that resteth behynde / we shal put to / at our next comig togyther.

The .vi. instruction.

DISCIPLE.

I Am comen agayne nowe / lokyng and lōgyng for the last messe of this moste delycate and swete feaste. MAG. This resteth or remayneth behynde to confirme eche thyng contayned in the Crede / with diuerse testimonies of bothe testameentes. For there is nothyng taught herein / whiche was

not many thousande yeres ago dyuerſly ſhadowed by the figures of the lawe of Moyſes / and alſo ſhewed or told before by the oracles of the prophetes / ye & certayne thynges alſo were euidently expreſſed. As for example / that there are not many goddes / and that of one god this world was created / for who ſo euer euyn afore the law gyuen / dyd lyue vertuoſly & godly / dyd worſhyp onely one god the creatour of all the worlde. Now the gyft of prophecie reſted and ceaſed in Johan Baptyſte as in the ioynyng to gyther of both lawes / whoſe fortune it was / that whome other prophetes as it were through ghe a myſte dyd ſhewe a farre of for to come / hym he ſhewed preſent / poyntyng hym with his fynger. But of all prophetes the moſte ſure and vndowtedly true prophete was our lorde his owne ſelfe / fulfyllyng with his dedes / & declaryng that which was ſhadowed by ye obſcure ſayenges and figures of the olde lawe / among the people / in parables / & among his diſciples ſomtyme couertly / ſomtyme openly. His diuyne nature he ſhewed with worꝛkes and dedes / rather than expreſſed it with wordes. And who ſhuld euer haue vnderſtāden / that by the bra

Math. xi. Prophecie ended in Johan Baptiſte.

ſen

sen serpente/which was hanged vpon a stake/was shadowed and figured Christ crucified: yf our lorde hymselfe had not vouchesaued to expounde and declare it: which speakyng of his owne bodye sayd thus to the Jues: Loose you a lõdre this temple/& within.iii.dayes I wyl reyse it againe. And it was not vnderstãden not of his owne disciples/ vntyl after his resurrection. Moreouer who wolde haue demed/that * Jonas whiche was deuoured of a whale/& was cast forth agayne alyue on the thyrde daye dyd prefigure the buryal & the resurrection of Christe. And whan the tyme of his death drewe somewhat nere/ he gaue his disciples openly monition and knowlege afore/ that he shulde be delyuered to the Gentyles/to be mocked/& nayled on a crosse/ but he comforteth the same agayne/promysyng/ that he wolde ryse agayne on the thyrde daye. Solykewyse afore his death/he tolde them somewhat darkely of his ascension/ but after his resurrection he tolde them agayne of the same more euidently. In lyke maner he tolde them before * that the mustarde sede/ that is to saye/ the faythe of the gospel/ from very small begynnynges shulde be

Mat.xvi.
Johan.iii.
Johan.ii.
Jone.ii.
Math.xii.
Math.xx.
Johan.xvi.
Luce.xxiiii.
Math.xiii.
Luce.xiii.

Johan.xv.xvi.

Math.xxi.

Ro.xi.

Johañ.x.

Math.xxiiii.

spredde abrode thorough out the whole
worlde/and also shewed them before/that
shulde chaunce & betyde the preachers of
the gospell. This thyng also he tolde
them before that the religion of the Je-
wes shalde be taken awaye and destroy-
ed/ and the religion of the gospell tran-
slated/& cõuayed to the gentyles/the Je
wes styll contynuyng & remaynyng in
theyr darke blyndenes/tyll that at mete
& conuenient tyme (accordyng to the p-
phecie of saynt Paule) & of the Jewes
& Gentyles shulde be made one folde vn
der the onely hed pastour Christe. Ney-
ther dyd he so moche as hyde this from
them that the churche shulde in tyme af-
terwarde to come be assayled with dy-
uers hereties/but not ouerthrowē/what
nede me to make many wordes/ seynge
that all thynges hytherto haue so chañ-
ced and comen to passe/ as they were p-
phecied and foresayd/to doute now than
any whyte of the last iudgement/and of
the rewardes of good mē and of wycked
men/ semeth to be a poynte of extreme
blyndenes. we do gyue credence to a dy-
uyner or sothesayer/ yf he haue tolde vs
.iii. or .iiii. tymes before the trouth as it
hathe after folowed/ and to hym that in

so

so many thynges and so vnbeleuable after the iudgemẽt of man/ hath alwayes ben founde true of his sayenges/ shal we not nowe gyue credence in one thynge that is behynde: But this parte/ forasmoche as it belongeth to the Jewes and Paganes more thã to christen men and hath also ben dilygẽtly wryten & taught of Tertullian and Cipriane/ at this tyme I wyl passe it ouer/ beyng content as it were with a fynger to haue shewed & poynted to the fountaynes/ out of which thou mayste drawe vp these thynges/ yf it please the. Nowe resteth behynde the admonition and counsaile/ that we may lyue well and aryght accordyng to the ryght fayth. Fayth is a thyng of a fyery nature/ where so euer it is/ it is not ydle/ but lykewyse as in a laumpe the oyle fedeth and norysheth the flamme/ lest it be quenched and go out/ so do the workes of charite fede and nourysshe fayth/ that it do not fayle or dye. Fayth gendreth & bryngeth forthe good workes/ but they agayne of theyr parte do norysshe theyr parente or mother. And therfore dyd the lyghte fayle and go out in the laumpes of the foolysshe virgynes/ bycause there wanted the oyle of good workes. And

Fayth is of a fyery nature alwayes doyng.

A similitude.

Fayth bryngeth forthe good workes and is nourysshed agayns of them.

Math.xxv.

all be it the rule and fourme of good lyuyng is wonte to be set out of all the bokes of holy scripture / yet for all that in this symbole or Crede/how so euer short it is/there is contayned the hole philosophie of lyuyng well and vertuosly / neyther is there any vertue/ vnto whiche it dothe not instructe vs / neyther is there any vyce/ agaynst whiche it doth not arme or fence the mynde of man. * For the dyuel walketh about throughe the folde of the churche / as it were a rorynge lyon sechyng whome he myght deuoure/ whō sayncte Peter byddeth vs resyste beynge stronge and bolde / not with confidence and trust of workes or of our owne strengthe/but in fayth. DIS. you haue armed me with fayth/nowe you do charitably / whan you teache a yonge soldyer to vse his armure. MAG. Our lorde hymselfe taught vs / that all the preceptes of the lawe are sūmaryly and generally contayned in this one.

In this short Crede is contayned the whole philosophie of lyuyng wel and vertuosly.
i.Pet.v.

Math.xxii.

☞ Thou shalte loue thy lorde god with all thyne harte / with all thy soule / and with all thy powers / and thy neyghbour as thyne owne selfe. But no man can loue god aboue all thynges / excepte that he do beleue/ that there is nothyng more

more beautyfull or fayrer / nothyng better/nothyng more true / nothyng more amyable or louely/than he. For who so euer beleuyth that any other thyng beside hym / is eyther better / or els egall to hym / that man dothe not beleue that he is god. He therfore that hathe caste hymselfe whole vpon god / can loue nothynge / but that whiche he dothe loue for goddes sake / neyther can feare any thynge / but that whiche he fearyth for goddes sake. And euyn forthe with this begynnyng * Credo in deum. I beleue in god/are cutte awaye / or at the least wyse are mytigated & aswaged all the desyres of the flesshe/ to any of which if thou dost obey / despysyng and not regardyng the commaundementes of god / it is euydent & playne/that thou makest to thy selfe another god / what so euer thynge this is that thou preferryst afore god. Our lorde whan he dothe call god/and mammon or ryches/two lordes contrarye the one the other / he doth as it were compare & matche two goddes to gyther / & saynte Paule calleth couetousenes / that is to saye loue & desyre of money/ydolatry. The same Paule notyth & rebuketh them/ that are gyuen to

Math.vi. Luce.xiiii.

Ephe.v.

lucrē of money and to the pleasures or
profites of the body with a slaunderous
Philip.iii. repoꝛte/whose belye (saythe he) is theyꝛ
god. The same agayne wꝛytyng to the
Corinthianes calleth the dyuel/the god
of this woꝛlde/not foꝛ that he is in very
dede a god oꝛ a loꝛde/but foꝛ that he is
bothe a loꝛde and a god to them/whiche
despysyng the very loꝛde god do gyue
themselues to hym into seruitude & bon
dage. And that/whiche hath ben sayd of
auarice & the desyꝛe of money oꝛ ryches/
the same is to be tought & iudged of al vi
ces/namely capitall & deadly. Apostа-
Apostalie. sie/that is to say foꝛsakyng oꝛ goyng a-
way/is a slaunderous and a rebukefull
woꝛde among chꝛistē men/and not with
out a cause doutlesse (foꝛ yf among thē/
whiche are nought els but men/the na-
me of a rebel oꝛ a runne away oꝛ a tray-
toure be abominable) howe moche moꝛe
shame & rebuke is it/willyngly without
cause/to go away from suche a capitayn
to whome we are bounden with so ma-
ny sacramentes/with so many giftes/so
many bondes/not vnto his better/oꝛ to
his egal oꝛ pere/but frō yᵉ hest capytain
of all/to the very woꝛst of al: & the eares
of all chꝛisten men well nere do abhoꝛre
the

the name of Apostata/but wolde god the mynde of them dyd lykewyse abhorre & hate the thyng it selfe. Nowe the dyuell for the moste parte fyghteth agaynst vs and goeth aboute to ouercome vs / with thre maner engynes or ordynaũce/that is to wyte/ignorannce/hope of commodytes/and feare of the contrarytes. But pure fayth (as it hath ben sayd here to fore)putteth away all darknesse or blynnes of the mynde / but neyther flatering hope doth begyle/ neyther gastfull feare with cause hym to shrynke or moue a fote frõ his good purpose/which hath set all his whole truste in god. Howe sore doth it vexe and trouble some mennes myndes the loue and desyre to know thynges after to come? One man wysheth or desyreth longe lyfe / and hateth death / he counsayleth with astronomers and calkers of mennes natiuytes. But he that dothe verely beleue & truste in god / beyng careleffe & without feare/ sayth with Sayncte Paule. ✠ To me Christ is lyfe/ and death is auauntage. Another man hath a shyp frayghted or laden with costly merchaundyse / he asketh counsell of astronomers / but the godly man sayth. God send this vyage

Thre maner of ordinaũce wherwhith the dyuell goeth aboute to ouerthrow and vaynquesh vs.

Fayth & sure truste in god putteth by al maner temptacions.

Philip.i.

to be prosperous and luckye / if he shall iudge it to be expedient for me / if not / that which he shall gyue me for this dā-mage and losse / is better than all wares Another man is payned and oppressed with syckenes / and sendeth for an in-chaunter / the vertuose man sayth. He is my lorde / he is my father / let hym scourge me / euyn as it please hymselfe / so that he wyll acknowledge me for one of his sonnes / and inheritours of eter-nall felicite. Briefly that man feareth but small / what so euer fearfull thynge is in this lyfe / whiche doth truely feare hym / that may whan he is offended and displeased ✠ sende bothe body and soule into hell fyre. He doth but lyghtly and small hope for the commodites of this worlde / whiche dothe consydre and re-membre / that god after this transito-rye and breue lyfe wth promyse lyfe eter-nall. And who is so madde / that he wyll despyse or proudely disdayne any man / if he do considre that hymselfe whole is lesse in comparison vnto that vnspea-keable magesty of god than is a gnatte in comparison to an elephant ✠ Or how can he despyse that man as vyle / whom Christe no foolyshe merchaunt / hathe

Mathy.x.

bought

vouchesaked to raunsome & bye agayne with his owne bloude. If it be a gaye and an excellent thyng/to haue the benevolence and fauour of a prynce / this is the prynce of prynces. If it be a daungerous thyng to runne into the displeasure & wrath of a kyng/this is the kyng of kynges and lorde of all lordes. Many men are sadde and heuy / for that they are commen of a lowe & a pore stocke or kyured/but faythe comforteth them agayn / tellyng them/that those men are truely noble & gentlemen / whome god doth acknowledge for his sonnes and heyres / and of whom he is gladde to be called father. Other agayne are made proude & hyghmynded by the reason of theyr noble and worshypful auncesters/ but faythe sheweth them that there is one commune father of all men / afore whome there is no dyfference betwen a prynce & a page/betwen a pore man & a rych man / betwen a bonde man & a free man. The more that every man is for vertuose lyuyng accepted and in fauour with hym / the more noble / the more myghty/and the more rych he is. This onely lorde doth Christe shewe vnto vs/ whome we sholde worthely feare. Apo.xix.

This

This onely father he doth shewe to vs/ whome we sholde loue/whome without any resystence and gyuenge many wordes agayne we sholde obey / whome as sonnes / not bastarde/ or goynge out of kynde/ we sholde counterfayte & folowe.

Math.v. Be you (sayth Christ) perfyte/lykewyse as your heuenly father is perfyte/which causeth his sonne to ryse vpon bothe good and badde folke/ & sendeth downe rayne both vpon the ryghtuous and vnryghtuous. Those men that haue abundaunce and plentye of the commodites of this worlde/as ryches / honours/nobilite/power / beaulty / and suche other thynges / whiche are wonte to cause the mynde to swell & ware proude / to them theyr pryde is anone tourned into feare/ yf they do consyder to what lord they are dettours for all these thynges / in whose handes and power it lyeth whan so euer he lyste to take away from vnkynd persones / what so euer thyng he hath gyuen to kynde persones / and to whome they do knowe that accomptes must be gyuen of euery partycular thynge / and of whom they may here forthwith these wordes * why or wherof art thou proud thou that art nought/but earth and ashes?

ches: why art thou so holy / and makest thou it so gaye with other byrdes fe= thers: why darcste thou despyse thy neyghboure as a vyle caytyfe / whiche hath the same father and the same lorde / that thy selfe hast: why doste thou dis= dayne hym as a bondeman / seyng that he is redemed & bought with the same pryce / for whiche thyselfe was raunso= med: why settyst thou lyght by hym & despysest hym as pore / of whome the fa= ther hath care & mynde / whiche is the lord of all thynges: were they pore men to whome the Apostle wryteth / * All thynges are yours / and you are Chri= stes owne. why doest thou sette hym at nought as pore whiche is ascribed and called to the inheritaunce of the eternall lyfe / as well as thyselfe / yea and whiche peraduenture shall in this poynte be pre ferred / and haue preeminence afore ther= For in the gospell it is sayed agaynste ryche men by the pore men / * that they may receyue you into theyr euerlastyng tabernacles or dwellynge places. He whom thou kepyst vnder as a bondmā / is thy felowe seruaunt. He whome thou despysest as vyle borne is thy brother / he whome thou regardyste not / as beynge

1. Cor. iii.

Luce. xvi.

pore

poze & frendeles / hath aungelles mynystryng & doyng seruyce to hym. Thou beyng proude of thy palace/doest mocke & skorne the vyle & homely cotage of the poze man/but foz that poze man / the cõmune father of you both / hath buylded the palace of the whole worlde / foz his cause do the starres shyne / foz his cause do the celestiall spheres oz circles moue and tourne rounde / foz his cause dothe the earth bzyng forth her frutes/as wel as foz the. After this maner hath one & the same faythe caused and brought to passe/that neyther the prosperite of this worlde can cause vs to be wanton and proude / neyther aduersite can make vs to despayze. And whosoeuer doth beleue / that there is a god gouernyng all thynges / that man beleuyth that he is moze present to eche one of vs/ than any man is present to hymselfe / and that he doth moze exactely and perfytly see and beholde the secrete cozners of our harte/ than we do at none dayes see any body beyng set afoze our eyes. How than can it be / but that man / whyther he be in darkenes/oz els in lyght / oz whyther he be alone / oz els with many in company/ shall with muche dzede and muche reue-

rence

rence so ordre his workes & dedes / lest there myght be any thynge / that sholde offende and displease the eyes of his father and lorde / and also his iudge: This whole worlde is the temple of god / in whiche he sytteth as hed and ruler. If than it be so / that we are ashamed in a temple of stone to do any thynge vnhonest or vnsemely / with how much more reuerence and drede oughte we to occupye our selfe in this temple? There are diuerse and sondry dartes and weapons / wherwith that tyraunt the dyuell goeth about to wounde vs / but agaynst them all this onely shelde is sufficient. * Credo in deum. I beleue in god. If he do stryke at the with the dart of pryde / caste forthe agaynste hym the shelde * I beleue in god / whiche howe greatly he dothe hate proude myndes / he hath declared in Lucifer. If he doth pryche the with wrathe to vengeaunce / make aunswere. * I beleue in god / whiche hath reserued and kept to hymselfe the auctorite and tyghte of doynge vengeaunce sayeng. Vengeaunce or punyshement is myne / and I wyl requyte / If enuye doth brenne thy mynde / saye * I beleue in god / which distributeth his gyf-

The whole worlde / is the tẽple of god.

Credo in deum

Pryde.

wrath.

Roma. xii.
Deute. xxxii.
Enuye.

his gyftes to euery man as he lyste hym selfe/why shold I enuye my brother and felowe seruaunt the liberalyte & bounty of our commune father and lorde: How muche more ryght and reason is it that I sholde gyue thankes to my father and lorde for two causes: bothe for that he hath gyuen so many thynges to me a-bouc my deseruyng/ and also for that he wyll gyue these thynges to me by my brother/for what so euer thyng is gyuen to any one of the membres/that same thyng is both the vauntage/and also the orna-

Auarice. ment of the whole body. If auarice wyll tempte and prouoke the to disceyte and rauyne or extorcion sayeng/onlesse thou doste make haste to gather goodes by hooke or crooke/by ryght or wronge/ thou shalt be oppressed with pouerty in thyne age/thy chyldre shal begge/make

Math.vi. Luce.xii. aunswere. I wyll not do it for: I be-leue and truste in god that he the which fedeth the sparowes/ whiche clotheth & couerynth the lylyes of the feldes/ shall not suffre his owne souldyer to starue & perysshe for hungre. If concupiscence

Glotony. shall prouoke the to excesse and super-fluyte of meate or dr̃ynke and such other say/ god forbede that I sholde do this/

☞ For I truste or beleue in god / whose lyberalyte and bounty hath grauted me these thynges / not to glotony & intemperance/but to sobre and measurable vse what so euer parte hereof is bestowed vpon the fulfyllyng and satisfyeng of concupiscence: it is theste / it is rauyne/ yea moreouer it is sacrilege / it is ydolatrye/ what so euer remayned aboue my necessaries it was the goodes of poore men/it was due to the mẽbres of Christ/ and that it is bestowed on dronkenes & surfayte / is in the contempte and dyshonoure of god offred in sacryfice to deuyles. If fleshely luste doth prouoke the to fornication and adultery / refuse and defye it/sayeng. ☞ I beleue in god the father / to whose eyes these thynges are displeasaunte. I wyl neuer do so lewdly that for so lytle a pleasure I wyll lese the inheritaunce of the heuenly ioyes / and the securite and quietles of a good and clere conscience. He is a foolyshe marchaunt/ which wyll allowe suche maner exchaunges. If I wolde be ashamed to cõmytte any suche synne/ yf my earthly father were present to loke on me/ howe moche more ought I to feare the eyes & syght of that heuenly father? Nowe yf

Lechery.

We do come to Chriſte/which hath more
famyliarly ſet forth afore vs the exaum-
ple of vertuoſe & godly lyfe/what parte
is there of the chriſtiane philoſophye/
whiche we maye not ſufficiently learne
hereof: who wold not be kendled to the
loue of virginite and chaſtite/whan he
hearyth that Chriſte was borne of a vir
gyne/which alſo in his owne body hath
commended virginite to vs: who wolde
not be aſhamed to defyle wedlocke with
adulteries/or in wedlocke to ſerue the
fleſhely luſte/whan he conſideryth and
calleth to mynde the wedlocke of Mary
and Joſeph more chaſte than all virgi-
nite. Beſydes this/whan he ſhall conſi-
dre and thynke/that ſo moche honoure
hathe ben gyuen to the nature of man/
that it hath ben receyued to the compa-
ny and felowſhyp of the dyuyne perſone
in Chriſte/and that it dothe ſytte on the
eyght hande of the father/ſhulde he not
be afrayed to caſte downe hymſelfe to
beaſtly pleaſures of glotony and lechery.
The aungelles do acknowledge and do
worſhyp the myſtery/as ſaynte Peter
dothe wytneſſe in the fyrſte chapitre of
the fyrſte epiſtle. And therfore in the
xix. chapitre of the Apocalipſe/whā S.

¶ The hygh dignite of the nature of mā

Johan

Johan fell downe on his knese to wor-
shyppe the aungell / the aungell forbad
hym sayng. ✠ See that thou do not so/
I am thy felowe seruaunt / and of thy
brotherne hauyng the testimonie of Je-
su. But afore the incarnation of Christe
the same was not sayed lykewyse to A-
brayam or to Daniell/ whan they wor-
shypped an aungell. In as moche than
as aungels do confesse and acknowlege
the dygnyte of the nature of man/ howe
unworthy and howe vylaynous a dede
is it / to defowle it with the moste vyle
fylthe of vyces and synnes: why do we
not rather herken to sayncte Peter ex-
hortyng vs in this wyse. ✠ By whome
he hath gyuen to vs precious and moste ii. Pe. i.
great promysses / that by reason hereof
we shulde be made partakers of the dy-
uine nature/if that we wyl flee from the
corrupcio/ that is in the world through
concupiscence and luste. Furthermore he
that with pure & whole fayth doth pro-
fesse hym to be lorde & owner/howe dare
he be bolde to stealc any part of hymselfe
from hym / & gyue it to the dyuell / in as
moch as he is whole his owne/to whom
he dedicated and gaue hymselfe whole in
baptyme: He that professeth hym to be

Jesu/why doth he seche for saluation or helth of any other thyng/ than of hym: He that professyth Christe moste soueraygne kyng & prest/with what face with he despyse & make lyghte of his lawes: with what face dothe he suffre that blessed and honourable sacrefice to be offred for hymselfe in vayne/which christ wold to be frutefull & helthfull to all mē: The sonne of god for thy loue was made mā/ to the entent that he wolde make the of a mā a god/& doest thou in despyte of hym make thyselfe of a man a creature more vyle & worse than any brute beaste: Beside this/what other thyng is al the lyfe the death/& the resurrection of Christe/ than a moste pure and clere myrrour or glasse of the euāgelical philosophy. Obedience is hyghly cōmended & praysed/& not without good cause/this without exception is fyrst & principally due to god. Christe was obedient to his father euyn vnto death/& that the death of the crosse

The lyfe of Christe is the myrrour of al vertues.

Obedience.

Philip. ii.

Next after god it is due to the parentes. He was made obedient and subiecte to them/whan he was not perceyued & vnderstanden of them. Luke the. ii. chapit. Some obediēce also is due to them that beare any cōmune office/although they be

be euyl men/he dyd not withdrawe hym
selfe from iudgement/but * whan Cai-
phas demaunded a question of hym / re- Math. xxvi.
quyryng aunswere therof in goddes be-
halfe / he made aunswere / and certayne
aunswers * he made also to Pilate.
Herode he dyd not greatly regarde to Johan. xviii.
aunswere / for asmoche as he dyd not and xix.
there beare any commune office or au- Luce. xxiii.
thorite/but dyd onely for his pleasure &
myndes sake go about to haue gotten
some myracle wrought of hym. Sathan Math. iiii.
the tempter he dyd reiecte in all poyntes
*of the vnclene spirites he dyd not so Luce. iiii.
moche as suffre hymselfe to be praysed.
It is a great vertue to dispyse humaine
and worldly glory/ he although he was Despysyng
god yet bare the persone/ and played the of prayse and
part of a seruaũt or bondeman in earth/ vayne glory.
*whan a kyngdome was offred to hym
he refused it / the glory of his doctrine & Johan. vi.
of his myracles he referryd whole to his
father. The verture of charite is to hurt Charite.
no man / but to do good to all men. All
his doctrine / his doyng of myracles all
to gyther / to be shorte / his wholelyfe /
was nought els but benefycẽcie and wel
doyng toward al men/he neuer sought
those thynges that were for his owne
profyte

pfyte or pleasure/but he spent his owne selfe whole/vpon the profyte of other men. This was that onely whole brent sacrifice and moste pleasaunt and accep table to god. Howe feruent a fayeng of
Luce.xii. charite was that whan he sayd. ☞ I am come to send fyre into the earth/and what els do I wyll or desyre/than that it shulde be kendled and brenne: I haue a baptyme wherwith I muste be baptyzed/and howe am I troubled and vered in my mynde to haue it fynysshed and bro
Johan.xv. ught to an ende: No man(sayth he)hath greater charite or loue thā to spende his lyfe for his frendes/he not onely spente his lyfe/but also suffred the ygnomynie and shame of the crosse/and that for his
Luce.xxiii. enemyes also/with his laste wordes ✱ prayeng for them/by whom he was put on the crosse/and with whose blasphemous wordes he was scorned & scurfled/ euyn i the tyme of his paynful suffryng. And yet for all that/dyd not the lorde say vntruely/for whan he sayed ✱ no man hath greater charite he spake of the charite and loue that is in man. There are tolde and recyted in bokes/rather than are beleuyd certayn exaumples of excellent loue and frendeshyp that hathe ben

be-

betwene men as of one frende that hath put hymselfe in daunger and ieopardye of his lyfe for another frende/but the ryghte and loue that Christe had / passeth all maner charite of men / for that was an heuenlye / and not an earthlye fyre/ which ye holy ghoste dyd kendle and not naturall affection / and are not we ashamed to be called Christen men / whiche not onely do spende our lyfe for the sauyng of our frendes/ but also for a smal profyte or auauntage / with disceytes/ lyes/& periuryes/do begyle our neyghbur / with violence do spoyle and robbe hym / with false accusations do bryng hym into daunger of his lyfe. Couetousnes or loue of ryches is a commune vyce / as the contempte and despysyng of ryches is an excellent and a singulare vertue. But who was more naked and more pore in this worlde/than he which had not where * he myght so moche as reste and laye downe his head: whiche knewe not the coyne of the emperoure: (I speake as touchyng his manhede) whose clothes (whiche spoyle was only left) was distributed and parted among the soldyers: I do not saye these thynges / for that men shulde seche for payn-

Despysyng of ryches.

Wath.viii.
Wath.xxii.

Johan.xix.

with hym / but much more / if we do suf-
fre affliction vnworthyly for ryghtous-
nesse and vertue. If we do practyse this
dayly / that the desyres of the fleshe may
without rebellion obey the spirite / we
do learne to dye with Christe. If beyng
departed from this worlde / not so much
in body as in affection / we doo come at
that perfection / we are buryed to gether
with Christ. If by baptyme from deade
workes (that I may vse Paules wor-
des) we beyng clensed from all spottes
do walke from hence forwarde in newe-
nesse of lyfe / not onely not rollynge a-
gayne into the myer / from whiche we
were made clene / but also hastyng to per-
fection by all degrees of vertues / than
do we ryse agayne with Christe / whiche
raysed from death dothe / no more dye /
whan by these meanes dayly in vs the
contempte and despysynge of earthly
thynges dothe encreace / and therwith
also dothe encreace the desyre of the he-
uenly lyfe / than do we with hym ascend
into heuen / with the fete of our bodyes
treadyng on the earth / but with the af-
fections and desyres of the harte beyng
conuersaunt in heuen / in such wyse ordr-
ryng all our thoughtes / and after suche

To dye with Christe.

To be buryed with christ

To ascende with Christ.

maner

manor temperynge and dyspolynge all our dedes & wozkes / as though we dyd lyue in the syght & presence of god / and in the company of al sayntes as in very dede we do. Nowe are we come to the holy ghost / whiche after the doctryne of sayncte Paule / is the geste and inhabiter of godly myndes / whiche hath consecrated foz a temple vnto his owne selfe That man / that doth beleue this / howe is it possyble / that he shold not be afrayd to pollute the temple of god? (foz it is polluted euyn with vnclene thoughtes / also although the dede be away) & such an amyable and louely tenaunt oz geste dryuen out to make of the temple of god a stable oz lodgynge of the dyuell?

Christen concozde is greatly commended / without whiche there is no religion oz holynesse / no felicite oz welthe. Of this concozde haste thou a perfyte exaumple in the father / the sonne / and the holy ghoste. Another exaumple nerte to it / haste thou in the name of the church / whiche is knyt to gether with so many bondes / hauyng but one god / one father all one lawes / one baptyme / all one the same sacramentes / the same spirite / and waytyng & lokyng after all one / and the same

without concozde there is no holynesse, noz felicite.

same inheritaunce. In this churche
any man contynue / although he haue
fallen / he hath many of whome he may
be holpen vp agayne / neyther can he
lyghtly miscary or perysh / hauing so ma
ny thousandes of intercessours prayeng
for hym. Those shepe that kepe themsel
ues within the walles or cõpasse of the
folde / are in lesse daunger of the wolfe.
But bycause here in this worlde we haue
contynuall stryfe & batayll with our ad-
uersary / we must walke warely & wysely
accordyng to the lawes prescribed & set
of our capitayne and lorde / to the obser
uyng & keppyng of which / for asmuch as
our imbecillyte & weakenesse is nothyng
sufficient of it selfe / we must with conti-
nuall prayer beseche and desyre heuenly
helpe / which is redy to all men / if a man
do aske and desyre it feruently : if conti-
nually / if with a tremblynge and a reue
rent fayth and truste. To both these we
shall be more mete / fyrste if we do referre
all that belongeth to vs vnto god as the
fountayne and authour. Secoundarely
if we do accustome & wont our selues to
haue respecte not to the partisular per
sones / but to the whole vniuersall cõpa
ny or congregaciõ of the church. If we

wyll

wyll do the former of these two thynges in all prosperous thynges & such as come to passe accordynge to our myndes / we shall gyue thankes to god/and if any aduersyte shall chaunce vs (whyles we do take it pacientlyas a thyng sent of god/ eyther to amende vs / or els to trye and proue vs) the outwarde cupll or grefe shalbe tourned to vs into very good or profyte I shall gyue the an euident exaumple. Thy corne cometh vp prosperously in the feldes / here the pagane wyll prayse his owne policie & labour/ he wyll prayse the temperate and seasonable wether of that somer. But a christen man/lykewyse as if he had receyued all these thynges of the hande of god/he gyueth thankes to his bountuose father/ which with so greate largenesse and liberalyte doth prouyde for his sonnes & seruauntes. And if any good thynge be gyuen or done to vs by men / we shall acknowledge the goodnesse of the lorde/ whiche hath gyuen to this man that he is bothe wyllyng and also able to do it. Agayne if any grefe or displeasure and hurte haue chaunced to vs by men/& as we do thynke of wrake or vengeaunce/ it wyll come to our mynd & remẽbrauñce/

it is

it is better to suffre this iniurye pacient
ly / lest if he be prouoked he do me grea-
ter hurte or displeasure / he may peynge
my frende recompence me this harmes
damage with much encrease and auaū-
tage / peraduenture we do so deserue som
prayse of worldly wysdome / but no
prayse at all of godlynesse / but if we do
thynke thus to our selues / the lord doth
by this mannes malyce scourge me / for
his loue I wyl suffre this vexatiō what
so euer it be / by this meane bothe shall
we be lesse angry with our neyghboure
and also we shall be made more redy to
the amendement of our lyfe / than to re-
uengyng of the iniurye done to vs. Wrest-
worldly and carnall affections or de-
syres shall haue the tyrannye in vs / the
violence of whiche is wont to plucke vs
and carye vs awaye from the obserua-
tion and fulfyllyng of goddes lawes / to
synnefull and wretched dedes. Our
mynde is therfore to be accustomed and
wonted / that in all thynges / whether it
be prosperite or aduersite / it may forth-
with sette her eyes faste towardes god.
Nexte thyng to this is / that in our mynd
we do consider and beholde the vniuer-
sall churche / as one body vnder one hed

Christ.

Chriſte. By this meane it ſhall be brought to paſſe / that bothe we ſhall be the leſſe greued with our harmes and incommodytes / if we ſhall call to remembraunce & reken / that we do ſuffre them for many and with many. And alſo we ſhall reioyce more of other mennes good fortune and welthe / than of our owne / neyther ſhall we haue enuye at any mã / if we ſhall conſydre / that it is our owne / what ſo euer good thynge the felowſhyp or company of the church hath. Finally god ſhall here our prayers the more gladly and wyllyngly / if we ſhall not euery man do propꝛely and ſeuerally his owne buſyneſſe / but ſhall aſke and deſyre commune profyte and furthraunce to his honoure and glorie. For charite is the thynge / that is moſt acceptable & pleaſaũt to god * but ſhe doth not ſeche thoſe thynges that are her owne / but thoſe thynges that are Jeſu Chriſtes / nowe the churche is the body of Chriſt. By thys meane ſhall it come to paſſe / that our lorde beynge delyted with thy charite / ſhall gyue the euyn the ſame thyng which thou woldeſt haue deſyred propꝛely & particularely for thyne owne ſelfe / more largely and plentuouſly / than

i Cor. xiii.

if thou

if thou haddest asked it only for thyselfe. This consideration if it shall be tourned by often vse and custome into an habyte it shall so enlarge & comforte our mynd/ that it shall not be offended with euery maner thyng/neyther shall it stond skyll at small offences/neyther whan it shold do a benefyte shall it nyggardly counte and recken/he is a frenche mā and I am an almayne/he is a vyle rascalle/and I am a noble man/he said this or that not longe agoo by me/but shall cherefully & gladly gyue a benefyte/as to the membre of Christ/as to one that is christen/ as to one that is a man. D. If it shalde not be any payn or grefe to you/I wold very gladly learne this also of you/whiche are the principall & chefe lawes/accordynge to whiche (as vnto the rule or lyne) a man ought to directe and ordre his workes/and also whiche is the beste fourme & maner of prayeng. M. The.x. precepte of goddes law are knowen to euery man/neyther can any man teache any better preceptes than those whiche god hymselfe hath gyuen or taught/neyther can there any better fourme & maner of prayer be prescribed than that/ which our lorde hymselfe hath vouchesafed to

The. x. commaundement of the law.

ued to prescribe and teach/ for the sonne knoweth best/ with what fourme & maner of prayer his father moste specially is delyted and pleased. D. But those preceptes and commaundementes were gyuen by Moyses to the Iewes. Nowe our lorde hathe delyuered vs from that lawe. MAS. God forbyd it my deare sonne/ the whole lawe is owers / and agreyth with the gospell/ saue that we nowe professe & knowlege that thyng to be done & fulfylled/ whiche they dyd loke for afterwarde to come / and also saue that the same thyng whiche was spoken and put forthe to them as beyng rude & begynners/ in rydles and darke fygures to vs is sayd & spoken in a more playne and clere maner. Onely certayne outwarde ceremonies are partely put quyte and clene away/ and partely are chaunged and applyed to the euangelicall vertue and holynes. But as for the other preceptes or cõmaundementes/ the gospell dothe none otherwyse delyuer and make vs free from them / saue that by the reason that charite is augmented in vs/ we do those thynges wyllyngly and gladly of our owne accorde/ whiche the comminute sorte and moste parte of the

Iewes dyd for feare of payne or ponyshement / for els what a lybertye (I beseche you) shulde that be / yf we myght forswear our selues / do adultery / or cõmytte theste? Dyd Christe therfore cõe into the worlde / that we shulde haue lyberty to synne vnponyshed? No verely / but that we shulde not synne at all / as beynge borne agayne into hym / whiche knoweth no whytte of synne / we do honoure and worshyp the same god whom the Iewes dyd honoure / all be it as touchynge to the rytes or ceremonyes and maner of immolations and sacrifices / we do worshype hym after an other fashyon. And the fountayne of al the commaundementes is that fyrste / that is to saye the greatest of all / ☞ to loue god with all our harte / and our neyghboure as our owne selfe / for this speche dothe summarcly and brefly comprehende all the preceptes of lyuing / and who so euer doth want these two poyntes / although he doth perfourme & fulfyll that thyng / whiche the wordes of the lawe do prescribe and commaunde and thoughe he doth auoyde and eschwe that / which the lawe doth forbyde / yet for all that doth he not obserue and fulfyll the lawe / as

for

for example/yf a man doth not kyll his enemye / not for that he dothe not owe hym cuyll wyl/but for that he doth fear the ponyshement thretenyd by the lawe/ this man is a manquellier afore god.
But that man / whome in the heate of angre/the loue of god and of his neyghboure dothe reuoke and cal backe frome doyng myschefe/& which thinketh thus to hymselfe/god forbyd that for cause of any man beyng enemy to me / I shulde fal out from the frendeshype and loue of god/& hurte my neyghboure to whome although he be an cuyll man / yet I oughte to wyll well for goddes sake / to whome it is moste pleasaunt and acceptable / yf for an iniury and displeasure / we do a good tourne agayne/neyther forceth it to me / thoughe man dothe make but cuyll recompence to me for my benefytes / I haue a trusty and a sure faythfull detter/to whome I lende this stocke to haue encreace/he wyl pay me agayne with inestimable lucre or gaynes / that man(I say)that thus doth thynke only hath obserued & fulfylled the commaundement of the lawe. D. Now I long to here those .x. lawes wryten with the fynger of god. MA. They ar recyted in the

xx. chapitre of Exodi / neyther do they nede any declaration (for the wordes of a lawe ought to be playne and clere) & yf any thyng in them doth nede or requyre an interpretour or expositour / there are very many men / whiche haue done this alredy sufficiently. Onely I shal in fewe wordes admonysche and gyue warnyng / that euery one of these preceptes dothe stretche further / and are extended more largely / namely among Christen men / than the commune sorte and the moste parte of men doth iudge or thynke. The fyrst cō-maundemēt. The fyrst precepte therfore is this. ☞ Thou shalt not haue any straūge goddes in my syght / thou shalt not make the any grauen ymage / nor any maner similitude / or lykenes / whiche is in the fyrmament aboue / or whiche is in the earthe benethe / neyther of those thynges whiche are in the waters vnder the earth. This precepte agreyth with the fyrste artycle of the Crede / so that it nedyth not here to make many wordes / and I haue alredy tolde the / that this precepte is violated and broken / not onely of them / which do worshyp the sonne / the mone / and the sterres / or els a man / a serpente / an ore / or a kowe / or a dogge / or els do wor-

worshyppe the ymages of these reherced thynges/or els of fendes in stede of god/ but also to ydolatry do enclyne & appertayne all curyous artes and crafftes/ of diuynyng and sothesayeng/of iuglyng/ of wyng cures by charmes or witchcraft in whiche although there be none expresse conspiration with dyuelles or wycked spirites/yet neuertheles is ther some secrete dealyng with them/ and so therfore a secrete denyeng of god. If thou desyrest an euidente argument and token hereof/ it is redy and not to seche/ whan the inchauntoure goeth about to take out of thy bodye the head of a darte or of an arowe/say this with good fayth to thyselfe/ yf this thynge be done with the wyll and pleasure of god/ I praye god it may do me helpe or ease/yf not/I had leuer suffre the wounde of my body/ than the wyckednes of my mynde/ thou shalt see the inchauntour to laboure all in vayne. Neither is it vnknowen to me what they are wont to laye for themselues/which do sette great store by the art called (magia naturalis) and whiche do greatly esteme and regarde the iudiciall astronomye. It belongeth to the christian religion and holynes/ to flee

All curyouse artes appertayne to ydolatrye.

euyn from those thynges also / whiche haue the peryll and daunger / or els the apparaunce of impietye or mysbeleue. That man refuseth and forsaketh all these thynges / who so euer he be / that truely professyng one very god hath abiured all false goddes. Nor we ought not so moche as to receyue any benefyte of any man / which is gyuen with the offendyng and displeasyng of god. To make shorte. Euery cryme appertayneth to ydolatry. He that for his wyues pleasure hath offended god / hath reuyed god / add hathe honoured his wyfe for a goddesse. He that for the kynges pleasure dothe spoyle wardes and fatherlesse chyldren that neuer deseruyd it / or which dothe commytte any other lyke cryme / he dothe honoure the prynce in stede of god / let them flatter and dysceyue themselues as moche as they lyste / let them reherce this precept euery day a thousande tymes professyng god with theyr mouthes / yet Paule cryeth agaynste them / sayeng / they denye god with theyr dedes or workes. DIS. why are they not than ponyshed as ydolatres? MA. Bycause partely the fraylte and weakenes belongyng to the nature of man doth

Euery cryme is a spyce of ydolatry.

Tit. i.

dothe excuse them/and partely the great multytude of them that do offende/but especyallye bycause it is a verye harde thynge for vs to iudge of the mynde of man. But who so euer al theyr lyfe tyme of a set purpose do go aboute to gete ryches by ryght or wronge/by hoke or by croke/do hunte after pleasures/layeng a parte bothe the drede and also the loue of god/let them knowe and vnderstande surely/that they are no whytte better than they are/whiche do brenne frankyn sence in the honoure of Iuppiter/or whiche doo slee a lambe in sacrifice to Uenus/or els a Gote in the honoure of the god Bacchus. DISCIPLE. Sythe in the same commaundemente ymages are with so great dyligence forboden to be made/how fortuneth it that nowe a dayes the churches of christendome are full of ymages. MAGIS. The people of the Iewes was verye grosse and meruaylously inclynyng and redy to the superstition of the Gentyles/so that scantly they dyd beleue any thynge to be/whiche they dyd not see with theyr eyes/and therfore the lawe with so many wordes feared them kepyng them farre awaye from the moste

Nota.

Of ymages in the churches.

perylous and daungerful pyt or dyche. Nowe after that all paynymrye is by the lyghte of the gospell extincte and destroyed/there is not the same ieopardye and daunger that was than/ and if any poynte of superstition dothe remayne styll in the myndes of certayne vnlearned men / it may easely be put away by good admonition and holy doctrine.

Untyll sayncte Hieronymes tyme there were holy and deuout men (and so were they taken and allowed) which dyd not suffre any ymage to be in the churches / neyther paynted / nor grauen / neyther wouen / no not so moche as of Christe / (as I trowe/ bycause of the Anthropomorphites:) but by lytle and lytle the vse of ymages hathe cropen in / into the churches/. And peraduenture it shulde not be very vnsemely or vnsyttynge / yf in those places / in whiche god is solempnely and communelye honoured / none ymages at all were sette/beside the ymage of Christe crucifyed. But yet payntyng/yf it be metely and cõueniẽtly vsed and put to / besydes the honeste pleasure that it bryngeth or causeth/ it doth also helpe verye moche to remembraunce / and to the vnderstandynge of

Of paintyng what profyte doth come/ yf it be aptely & conuenientlye vsed.

the

the hiſtorie / wherfore it was ſayed not vnwyſely nor vnprofytably of one. I wote not howe / but payntynge is to vnlearned men the ſame thyng / that bokes are to learned men / ye moreouer euyn a learned man / alſo doth otherwhyles i payntyng ſee more / than he doth in bokes or wrytynge / and is more vehemently moued or ſtyrred to affections / as we wold be more moued and ſtyrred / if we dyd ſee Chriſt hangyng on the croſſe / than if we dyd rede / that he was crucifyed. And payntyng ſetteth the thyng forth to the eye / as farre forth as is poſſyble and yfourmeth that euydence / makynge the thyng manyfeſt / which many men with crafty ſpech and narration do couete to attayne / and yet can not / but the lyfe of Chriſte & of the Apoſtles / namely that which is ſhewed & wryten in the canonicall ſcriptures / ſholde do very well to be ſet in alyes or yles / in the porches / and in cloyſtres. For ſuch maner ymages do put into our myndes certayne holy and godly thoughtes / euyn whan we are occupyed aboute other thynges. And lykewyſe as of the olde fathers it was very well conſtituted and ordayned / that nothynge ſholde be recyted or red in the

Pictures are the bokes of vnlearned men.

churches besyde the canonicall scrip-
ture/so it were conuenient/and wold do
very well/if in holy places there were
nothyng set forth in picture or carupnge
which is not had in the holy scriptures.
Exodi. xxv. Last of all/ ✠ Moyses by the commaun-
dement of god/dyd set in the tabernacle
two cherubims of golde/in the hyghest
partes of the Propiciatorie. And in the
iii. Reg. vii. vessels of the temple/whiche Salomon
dyd buylde/there were grauen ymages
of oren/of lyons/and of the cherubims.
Agayne in the thyrd chapitre of the se-
cound boke of Paralipomenon/the che-
rubims are grauen on the walles. In
the myptre of the byshop/was the ymage
Exodi. xxviii of the mone/in his garmēt the ymages
and similitudes of pomes granates. It
is not lykely therfore/that to ye Jewes
was vtterly forboden all kyndes & sor-
tes of ymages/but it was forfended the
that they sholde haue ymages after the
maner of the paynymes/that is to saye/
whiche sholde be set forth to be adoured
and worshypped. The boke of Deutero-
nomium as it were expoundyng and de-
clarpng this same whan it doth reherce
Deute. v. this precept/it addeth. ☞ Non adora-
bis ea neq; coles/thou shalt not honour

nor

noz worshyppe them. And foz the same purpose and entent was added in the.xx. Chappytre of Exodi these wordes * coram me (id est) in my syght/oz presence/ oz afore me. That ymage is set in the syghte of god/ whiche is made egall to god/foz nothyng/ that wanteth reason/ is apte to receyue adozation/ that is to say outward veneration & worshyp/ noz cultum/that is to wyte/inward venera- cion and honour. A christen man/ if he dothe bowe his hede to the ymage of Christe crucified/he knoweth that none honour is due to the wodde oz tree/ but throughe ye occasiõ of the ymage he wth worshyp that thyng/ whiche the ymage doth representent. Now if any man foz the loue of Christe dothe loue the ymage of Christ/ i so much that he wth otherwhy les kysse it/ and doth lay it vp in a clene place(so that superstition be away) I do suppose that this affection & deuotion is not vnpleasaunt to god. Foz els whan we do in ye church kysse the gospell boke we do not worshyp the parchement/ oz ye gold/oz the yuory/but we do worshyp the doctrine of Christ. And peraduẽture it shall not be vnprofytable/ if the bys- shopes/ euery one of them in his owne

Adozatio.

Cultus.

diocese/

dioceſe/do ordayne & decree concernyng this matter accordynge to the preſente vtilyte of theyr flocke/but yet ſo/that it be done without diſturbaunce/ſedition & iniurye/for that there ſholde be ymages in the churches/there is not ſo much as cuyn any conſtitution made by mā/that doth cōmaunde it. And as it is a more eaſy thyng & ſoner brought about/cuyn ſo it is alſo a more ſurer waye & further from ieopardye / to put out all ymages from the churches/than to obtayne or bryng about/that neyther meaſure ſhal be paſſed in them/nor ſuperſtition mengled or put to in the blynde of them.

Nota.

Nowe although the mynde be pure frō all ſuperſtition/yet it is not without the apperaunce of ſuperſtition / whan one that maketh his prayers / doth knele or fall downe flat afore a treen ymage/and hath his eyes faſte ſette & lokynge vpon it/ſpeaketh to it/gyueth kyſſes to it/nor doth neuer pray at all/but afore an ymage. This wyll I adde moreouer/who ſo euer doth fayne add ymagine to themſelues god to be another maner one/thā he is/they do contrarye wyſe to this precepte & worſhype ymages of theyr owne makyng. The Iewes haue none ymages in

To imagine god to be another maner one / than he is in very dede/is idolatrye.

ges in theyr temples / but they haue in theyr myndes moze fowle ydoles / whyles they doo ymagine the father to be without a sonne / whan in very dede he hath a sonne / whyles they do ymagine hym to be alone / whan he hath in his felowshyp the sonne and the holy ghoste. They do not therfoze worshyp & honour god / so as they do boste & make auaunt that they do / but in the stede of god they do worshyp an ydole / whiche they haue framed and made to themselues in theyr owne myndes. Thus much to haue sayd for cause of exaũple / let it suffice at this tyme / the residue thou shalt gesse of thyn owneselfe. But for asmuch as the dignite of that most hyghe & soueraygne magestie requireth this / that not only thou sholdest haue a meruaylous good opiniõ of it in thy mynde / nor onely that thou sholdest abstayne from the worshyppyng of ydoles / but also that thou sholdest not dishonour it amõg mẽ / so much as with any vnreuerent or vnfittyng worde it is therfoze added. ☞ Thou shalt not take the name of god in vayne / for customable vsage of lyght wordes / doth by lytle and lytle mynyshe in the myndes bothe of the speakers and also of the hearers / the re-

The secounde precept.

the reuerence that is due to god. But
such was the maner of the Gentyles or
paynymes / whiche in euery thyng wel-
nere / were it neuer so tryflyng and foo-
lysshe/ye or els neuer so fylthy and rybal-
dousse communication/vsed oftentymes
to repete these wordes by Iuppiter/Ed
poll / Ecastor / Medius / Fidius / and
wolde god that there were no Christen
men now a dayes/which of a lewyd and
vngratious custome / at euery thyrde
word do put to an othe/by god / by god-
des deathe/namely whan they playe at
dyse or cardes/or els whan beynge well
wette they do make sacrifice to the god
Bacchus/ we do rede that certayne em-
peroures of the Romaynes / although
they were paynymes / dyd commaunde
those mē to be chastened with whyppes
which hadde swore/per gentium princi
pis. And amonge the Iewes the name
of god was hadde in so greate reuerence
and honour / that they dyd wryte that
mysticall and priuye name/whiche they
do call(tetragrammaton) with letters
not to be expressed or pronounced / but
let this be gyuen to the grosse myndes
of the Iewes(for god is as muche inno-
minable/as he is inymaginable and in-

visible)

vysible) it belongeth to the euangelicall holynes/neuer to name god or Christe/ or the holy ghost/ without greate cause or vnreuerently/lest the wordes or communications be tourned and do go into affectiõs/and affections be tourned and do go into operations and dedes. This thynge is to be noted and marked/ that he dyd not saye/ thou shalte not name god/ but he sayd * thou shalte not take the name of god. For that thyng is taken/ whiche is applyed and put to some vse/ and that thynge is taken in vayne and vndiscretly/ whiche is taken to a prophane and a vyle vse/ as whan a man sweareth by god in a matter of smal waygthe or valoure/for those men that do swere/ to the entent that by the reason of theyr othe they myght the soner and more easely discepue/ or which doo sweare by the reason of dronkennes/ or wrath/ or for theyr pleasure/ those men (I saye) are very nere to blasphemye. At the leaste wyse let vs gyue that reuerence to god the prynce and lorde of all creatures/ whiche the frenche men doo gyue to theyr kynge/ whiche do neuer name theyr kynge/but puttyng to wordes of good lucke/ and touchyng theyr bonette.

The manere of frenche men.

bonette. Let vs therefore / whan we do name god / or Christe / eyther bowe our knees / or do of our cappes / or if it be so / that we may do neyther of these two at the least wyse with some lytle bowynge of the hed / and with some countenaunce let vs shewe outwardly some token of reuerence. D. By this communication of yours .iiii. doutes do pryncke and trouble my mynde. The fyrste is / bycause this precept semeth to belonge vnto the loue of our neyghbour / in as much as we are forbydden by this name to begyle or dis-ceyue our neyghboure. The secound is / for that by this secounde precepte / that thyng semeth to be permytted / which by the fyrst commaundement was forbode / for the name of god is a creature / & lyke to an ymage. The thyrd is / bycause the same thynge semeth to be forboden by this precepte / whiche was forboden by the fyrst precept / for no mã doth wyttyngly forswcare hymselfe by god / whiche hath good opinion and iudgeth well of god / for eyther he iudgeth that god doth not knowe the myndes of men / or els that he is not offended with synnes. The fourth is / that they which do nowe a dayes sweare / for the moste parte do

iiii. doutes.

seme to violate and breake this cõmaũ
dement: for (accordyng to the sayeng of
the wyse preacher) in worldly thynges
pertaynyng to men. All is vanite of vani= Ecclesiastes primo.
tes/and al is but vanite. In these thyn
ges therfore it shulde neuer be lawfull to
sweare. MAB. To make the aunswer Aunswere to the fyrst dout
in fewe words to euery one of these thyn
ges. The. iii. fyrste preceptes are in a
certayne maner one/ and do chefely ap=
pertayn to (Latriam) which is the grea
test and hyghest worshyp/ whiche is due
to god onely / as vnto hym that is beste
of all / and whose hyghnes wthe not re=
ceyue equalite with any creature.
But as farre forth as the contempte and
despysyng of god dothe redounde to the
hurte of the neyghboure / so farre forthe
this precepte dothe also appertayne to
the loue of our neyghboure/ lykewyse as
also euery iniury done against our neygh
boure doth appertayne to the contume=
ly & dishonoure of god / for that man al=
moch as in hym is doth hurt god/ whi=
chesettyng at nought his cõmaũdemẽt/
dothe hurte his neyghboure / but he is
more nere to blasphemye/ whiche dothe
begyle his neyghbour/ swearyng by the
name of god / than he is that disceyueth

hym from symple and playne wordes without an othe / for he abuseth to his owne lewed affection and desyre / bothe the honoure of goddes name / and also the religion and deuotion of his neyghboure / whiche by reason of the name of god beyng put to / with beleue hym vpon his othe / and wolde not haue beleuyd hym without an othe. To the seconde doute I make this answere. The name of god spoken or pronounced of man / is a creature / neyther to that worde is the knee bowed / but to hym whome that voyce or worde dothe signifye and betoken. Now it is nothyng lyke of an ymage / for there is no peryl lest the voyce or word of a man shold be worshypped / but in ymages there is no ieopardye / because certayn philosophers haue taught that lykewyse as into a body beyng aptely made of nature / a soule doth entre / euyn so into an ymage propirly and cōnyngly made deuylles or wycked spirites do entre in. And it is necessary that god by some sygne or token be declared and sygnified / for and vnto whiche vse the speche of man was chefely and principally instituted and ordayned. To the thyrde doute this answere take thou / that

To the seconde.

To the thyrde doute.

that (after my mynde) those men/ whiche done swere in they? dronkenes / o? in they? angre / o? whiche fo? the entent to dysceyue o? to hurt/ done wyttyngly fo? swearr they? selues: are rather b?eakers of the fy?ste p?ecepte and commaundement/ than of the seconde/ fo? suche maner persones (as thou doest saye) eyther do not beleue that god is / o? els they do beleue that he is dull and folysche / that he dothe not knowe what men done / o? els they beleuen/ that he is slepy and retcheles / that he doth not care what they doue/ o? that he is cuyll/ so that he dothe fauour pyces/ o? els vnryghtuous / that he dothe not ponysche noughtynes. But those persons/ which eyther of custome/ o? els without great cause / do wilfully swere/ they do synne & trespase agaynste this seconde cõmaundement. And that I maye aunswere somewhat also vnto the fourthe doute. Our lo?de among his aduertisementes and counsayles of per?fection putteth this also/ that we shulde vtterly abstaine from swearyng any maner othe. The same thynge hathe semed best to certayn app?oued doctoures of the churche. But with what coloure the custome may be excused of the / that

To the .iiii. donte.

Wath. v.

nowe euery where done swere well nere in euery matter or busynes / let other men loke / but verely me semeth that an othe can scantly be excused / but eyther by necessyte / or els by the grauite and waygbtynesse of the matter. By often othes / we do learne to forswcare our selues and to make false othes. I can not tell whyther any man do swere well / whiche swereth willyngly. Sayn Paule dothe sweare / but not for a cloke or garment / nor for money / but for the honoure and glorie of the gospell. Howbe it yet I wyll not saye / that euery custome or rashenes of swearyng is deadly synne / but doutelcs it is very colyn and nere to synne / and it is no good trustyng to this daungerous waterbanke.

Nota.

Therfore the more sure way is to folowe the counsayll of our lorde / and of sayncte James. The thyrde precept hath diuers respectes / for it apertayneth to the honouryng of god / prescribyng & appoyntyng euery .vii. day / in which man shulde altogyther / that is to say / both in mynde and body gyue hymselfe to the workes belongyng to the honoure of god whiche is called (Latria) that is to wyte / to hymnes / to prayers / to holy doctryne /

The thyrd cō maundemēt.

to

to sacrifices / and to almoyse dedes / and to other exercyses & passetymes / whiche do quycken and styre vp fayth and loue towardes god / leste any man myght excuse hymselfe / and say that he hadde no laysour for his necessary occupations & busynesses / to gather his mynde to those thynges / whiche are appertaynyng to deuotion and honourynge of god. It appertaynyth also to humanite and gentleuesse towardes our neyghboure / for so great was both the vnmercyfulnes and also the couetousnes of the Jewes in the olde tyme / and cuyn so is it now a dayes of some christen men (alacke the more pitye it is) that they wolde graunt no recreation or reste at all from labour / to theyr bondemen / to theyr handemaydes and to theyr hyred labourers or seruauntes beyng aliens and straungiers. And this cause dothe not the lawe dyssemble or hyde / whan it addeth in the .v. chapitre of Deuteronomium * Remembre that thyselfe also haste ben bonde & hast seruyd in Egipte / and that thy lorde god hathe brought the out from thence / to thende that the remembraūce of goddes humanyte and gētylnes shulde be an example to them of humanite and gentyl-

Deute.v.

nes to be vsed towardes theyr neyghbour. For lyke cause was the Jubile instituted/that is to say/ the yere of lyberte and fredom/euery seuenth yere. And as for that whiche is added in the fyfte chapitre of Deuteronomium of the ore also & the asse/ eyther it was set agaynst the vnsatiable couetousnes of certayne men/whiche/ whan it is not lawfull for themselues to exercyse any seruyle worke yet do let for the theyr beastes to other men/ vpon the sabbot daye/ for lucre of money/or els is it an hyperbole or exces added to the entent/that we shulde be remoued further awaye from inhumanite and vnmercyfulnes towardes men/syth we are bidden to spare cuyn our beastes also/ for this vnmercyfulnes or cruelty towarde brute beastes/ is a degree and steppe to vnmercyfulnes and cruelty towardes those men/ that are subiectes vnto vs/ for the ore & the asse also done vs seruice. And as for this sayuge of Paule. ☞ Hath god any care or mynde of oren? He meaneth not by it that god hath no care at all of oren(for as moche as accordyng to the wytnesse of our lordes owneselfe in the gospell/ there dothe not so moch as a lytle sparowe fal to the

The Jubile. Deute.xv.

1. Cor.x.

Math.x.

grounde

grounde without hym) but he denyeth that goddes onely and chefe care is of oxen / for lyke wyse as he hathe created the helpyng beastes for mannes cause / euyn so dothe he care and prouyde for them / for mannes cause. DISCI. what is a seruyle worke? MAGIS. Forsoth al maner outwarde worke / whiche is wont to be exercysed for cause of lucre and getyng of money / as husbondrye / carpentrie / byeng and sellyng / and suche other lyke. DISCIPLE. why is that forboden / that is an holy worke? MAG. This outwarde worke is not forboden as beynge vitiouse and noughty / but therfore is it prohibited / that the worke which is of it selfe good / shulde gyue place to that worke whiche is best / and to that worke / for whose cause man was principally and chefely created and made / that is to wyte / that he shulde knowe / shulde worshyp / shulde honoure / and shulde loue god aboue all thynges. D. May not god be honoured but by bodely reste and abstaynyng frō laboure? MAG. yes verely / he both maye and ought to be honoured also in the middes of our laboures. But vnneth may a mā lyfte vp his mynde towardes

what worke is called seruyle.

For what entent the bodely laboure is forbodē to be vsed on the sabbot dayes.

¶ For what worke man was created chefly.

Nota.

god/so as is mete and accordyng that he
shulde w/excepte he be free from such ma
ner labdures / which both do consume &
spende away the tyme/ & also done chal
lenge to themselues a great parte of the
mynde / and done call awaye frome the
beauty and comelynes of the open and
commune assemble. Therfore this lawe
was chefely & principally gyue to weake
men & of grosse mynde / to the entēt that
by outwarde reste of the body they shuld
learne to haue theyr mynde also idle & at
reste frō all troublous affections and de
syres/that is to wyte/from hatred/from
wrath/from ambition and desyre of ho
noure or promotion/ from al fleshely lust
& such other carnal affectiōs. They ther
fore that dyd so reste on the sabbot days/
that they dyd spende those dayes eyther
in slepe/or in tryflyng tales/or in slugge
shnes or ydelnes/they dyd in no wyse ob
serue & fulfyll this commaundement/for
almoche as they dyd not that thyng/for
whose cause this precepte was gyuen.
And therfore the lawe speaketh thus.
Remembre thou / that thou do sanctifie
the day of reste/for to sanctifie is to spēde
in holy workes/ & not to pphane or pol
lute it with any operations vnsemely or

vnmete

ynmete for god. ☞ why was the.vii. day appoynted to this? ☞ A. The lawe it selfe hath expressed the cause/sayeng. ☞ The seuenth day is the sabbote of thy lorde god. Nowe (sabbaton) in the Hebrue tonge/is as muche to saye/as reste. This same thyng was more playnly spoken in the.xxxi. chapitour of Exodi. In syx dayes the lorde made heuen & earth and in the.vii.day he ceassyd or rested frō all worke. Do not here imagine a frame or buyldynge wrought and fynyshed with the labour of.vi. dayes/and than the mayster workeman beyng wery on the syxt day to haue recreated and refreshed hymselfe of his werynes in the seuenth day with rest and idlenes. The whole mystical scripture of Genesis entendeth this/that the Jewes sholde remembre that this worlde was created & made of god/not to thende that we shold reste in those thynges which are of this worlde/but that we by the thynges created/hauyng knowledge of the creator & maker/shold accordyng to his exaumple reste from the loue of visyble thynges/& by faythe and innocencie of lyfe (whiche is the true peace and reste of the mynde) make haste vnto that eternall reste.

Sabbatum.

The entent of the hole boke of Genesis.

Thre maner sabbotes.

Thou hearyst here after a certayne maner thre sondry sabbotes. The fyrst was the sabbote of god alone / without vs. The secounde sabbote is ours by his beneficence and goodnes/but vnperfyte here in this lyfe. The thyrde sabbote is perfyte in the worlde to come. Besydes this he wolde/that the vnkynde and forgetfull people sholde haue in remembraũce the mercy of god/by which they had ben delyuered from the most harde and cruell scruitude of Pharao / whiche figure doth also teache vs/that we shold haue in memorie/that we haue ben redemed by the bloud of yͤ vnspotted lambe from the most fowle tyrannye of the dyuell/leste thorowe vnkyndnes we do fall agayne into greater bondage and thraldome. D I S. you sayd ones that the law of Moyses/as concernyng ceremonyes/was abrogated and taken awaye. But this commaundement for the most parte semeth to appertayne to the kynde or sorte of ceremonyes. W A G. I sayd but certayne ceremonyes were abrogated / but not all / for it is not abrogated to pray vnto god knelyng on our knees/ neyther is fastyng nor sermons abrogated and I sayd that certayn were chaũged

ged and applyed to the euangelycal holynes and honouryng of god/of whiche sorte is the obseruation and keppynge of the sabbote daye. D I S. why thanis the. vii. day tourned to vs into the. viii. daye? M A G. Uerely it is credible/ that it was done by the auctorite of the Apostles. The day was chaunged/ leste if we hadde agreed with the Iewes in this poynte/ we myghte seme to agree with them in the residue also/ lykewyse as Chrysostome (and yet not he alone) doth with meruaylous dilygence and affection seare awaye Christen men from fastyng vpon the same dayes/ on which the Iewes dyd communely & customably fast. D I S. Than was not the. vii. day without greate skylle and for great consideration chaunged into the. viii. daye rather than into the. x. or into the. xii. day? M A G. Thou sayest very well For god after a certayne maner hathe twyse created or made the worlde/ and man in it/ for fyrste he created it of nought/ doutlesse by his sonne. Secondarily by the same sonne beynge incarnate/ he restored that which was peryshed and forlorne. Where he is sayde to haue rested from the worke of creation.

why the. vii. daye was chaunged into the. viii. daye.

Chrysostome

why more into the. viii. day/ than into the. x. or. xii. or any other daye.

God after a certayne maner hath made the worlde twyse.

Here

Here Christe restyng from the workes of dispensation / whyles he resteth with his body in ye graue/he doth as it were abrogate and put away the iudaicall obseruyng of the sabbote day / and whyles he ryseth agayne immortall early in the breake of the. viii. day/he commended to vs the euangelycall sabbote. And therfore is this day called dies dominicus. i. the daye of the lorde / and in it doth the quyere in the church syng. ☞ Hic dies quem fecit dominus. i. This is the day/ which the lorde hath made/and it is called/Dies Paschę. i. the daye of passyng ouer/by the very name puttyng vs in remembraunce of the olde figure. ☞ The Iewes/after that they had ben refreshed and fedde with a lambe/they passed ouer the rede see. we beyng refreshed & wedded with the bloude of Christe / do go to the heuenly lande. The bloude of a lambe spryncled on the sydes of the doze/saued them from the destroyeng aungell / the bloude of Christ hath delyuered vs from the tyraunye of synne. D. These thynges forsothe done meruaylously well agree to gether in euery poynt. But is it ynough / if a man do worshyp & honour god on the sondayes? M. To those that are

Psal. C. xvii

Exodi. xii.

Exodi. xii.

are verely vertuous & godly/euery daye is sonday/or the lordes day/not for that he dothe alwayes abstayne from outwarde laboures or workes/but for that he dothe euery daye/as ofte as he hath opportunite/ oftentymes lyfte vp his mynd towardes god/styrryng vp fayth/prouokyng charite/kēdlyng hope/prayfyng hym with hymnes/delyrryng some holsome thyng of hym/gyuyng thankes to hym for all thynges. But lykewyse as it is a poynt of godlynes to practyse this thynge dayly/so is it an exceedyng greate & an horryble offence not to do it on the sondayes whan the institution & ordinaunce of Christ and of the apostles and the commune assemble & comyng together of christen people/besydes this to holy readynge/the preachynge of the worde of god/& holy & deuoute ceremonyes instituted of good holy fathers/done prouoke and call vs hereunto. W. Do they than synne deadly which done ony worke on the holydayes? M. A. yes forsoth that they do/except eyther great neccessyte/or els great vtilyte do excuse them/whiche thyng our lorde hymselfe hath euydently taught vs in the gospell whan he excuseth his disciples/for that they

To godlyme euery daye is sondaye/and after what maner.

whether they do synne deadly/that worke on the sondayes.

Math. xii.

they dyd plucke the eares of cozne on ye
sabboteday/and alledgeth the Leuites/
which wzought in the temple on the sab
botedayes/and whan he layeth agaynst
Math. xii. the phariseis fyndyng faute that he dyd
heale men on the sabboteday / layeth a-
gaynste them (I saye) that theyz selues
dyd on the sabboteaye lede theyz oxe to
the water / and if theyz asse were fallen
into a dych/they wold not lette to dzaw
Mar. ii. hym out cuyn on the sabboteday. Final
ly whan he pzonounced that man was
not made foz cause of the sabboteaye/
but that the sabboteday was institutes
and ozdayned foz mannes cause/so that
thou mayst perceyue & vnderstande that
this pzecept is not of that sozte that it
ought neuer to gyue place vnto charite.
D. Howe doth this agree/that it sholde
be called the daye of reste / whan we do
rede otherwhyles / in that day shall you
ponyshe and vexe your soules? ℣ A. S.
This songe was songen to the Jewes/
to whome it belongeth to wepe/bycause
they haue not the spouse. The chzisten
men haue a farre other songe/which ex-
hozten eche other sayeng. Exultemus
Psal. C.xvii et letemur in ea / let vs reioyce and be
mery in this daye. In the olde tyme in
many

The kepyng of the holye daye muste otherwhyles gyue place to charite.
Leuitici. xvi.
Math. ix.

many congregacions they fasted on the saterdayes / to thende that they myght come with more clene myndes vnto the celebrite of the sonday or the lordes day. Nowe if it be so that any man yet be of iudaicall affections / let hym by confession and penaunce ponyshe his soule / that beynge reconciled to god / he maye with a quiete or restefull mynde vse and enioye the ioyes of the day. For hereof is it called in the communs tonge of the germanes soendach/not of the sonne/as certayne men done interprete/but of reconcylynge / that if in the other wekedayes any spotte or fylth of synne be gatherid by the reason of worldly busynes & occupations/he shold eyther on the saterday in the euentyde / or els on sonday in the mornyng/reconcile hymselfe/and make an oncinent with god / & further more that if he be at variaunce & debate with any man/he shold cast it cleane out of his mynd/that both beyng pure from hatrede/& also beyng quiete frõ al synne he may entre into the temple of the lord. Those men therefore / whiche accordynge to the sayenge of our lorde.

Soendache hath his nam of reconcylyng.

☞ Learne you of me / for I am mylde and lowly in harte / and you shall fynde

Math.xi.

reste

1. Pet. ii. reste to your soules / as it were chyldren newly borne haue layd away all malyce and beynge aboue all worldly thynges / are with all theyr mynde caryed vp vnto the cõtemplation of that euerlastyng rest / those men I say onely do fele & perceyue howe great a felicite & a thyng of howe greate loye / & of how greate quietnes it is / to celebrate & kepe the euangelicall sabbotedaye / that is to wyte / after the imitation & folowyng of our lordes buryall / to expresse and countrefayte his resurrection / for this is the very sabbote of god / for the worlde hath certayn sabbotes / that is to saye certayne restes or quietnesses outwardly / but inwardly it hath laboures farre more seruyle than the Hebrues dyd suffre / whan they dyd serue the Egyptianes in caryeng dawbe and bryeke. D. These thynges forsothe haue you spoken and declared playnly & euydently ynough for my capacite. M. The greatyst wyckednes of all is that / whiche is done and commytted directly and immediatly agaynst god. Next vnto it is that by whieh god is offended in that we do hurte our neyghbour. God is to be honoured and loued for hymself / and man for goddes sake. Nexte after

What it is to kepe the cuã gelicall sabbote.

Exodi. i.

god

god the chefeste honoure is due to oure parentes / by whome god hathe gyuen to vs the benefite of lyfe by whose care and dilygence he hath fostred & brought vs vp / where els we shulde haue perysshed / by whome he hathe instructed and taughte vs vnto the knowledge of god the hyghest and soucraygne father of al men / and hathe auaunced vs vnto the loue of hym. Therfore he sayth. Honoure thy father and thy mother / that thou mayst be longlyued vpon the lande whiche thy lorde god shall gyue to the. This worde (honos) in the Latyne tong doth oftentymes signifie rewarde / as in that sayeng of the comedie. Hic tibi ab illo habitus est honos .i. This rewarde is gyuen to the of hym / & in that sayinge honos alit artes .i. rewarde nourysheth artes or sciences. Therfore seruice and kyndenes towarde our parentes is a certayne recompensation of the costes / and of the paynes and laboures / which they haue bestowed vpon vs in our infancye and yonge age / whyles the mother suffreth and abydeth the irksomnes of bearyng vs in her wombe / of trauaylynge in the byrthe of vs / and the laboures of geuyng sucke and nourysshyng vs / and

The .iiii. commaundement

what is meaned by (honoure) otherwhyles.

¶ Cicero. v. tusculanarū questionum.

also of the long cares/whiche the father doth suffre in mynystryng and fyndyng to vs all costes and charges / and doyng his vttermost diligence to prouyde that his chyldren may be taught and instructed to the true fayth and godly lyuyng.

Nowe it happeneth oftentymes that the father and mother eyther sore broke and febled with age/or els by some other casualte and chaunce fallen into powertie and mysorie/do nede agayne another whyle the helpe and ayde of theyr chyldren. Here in this case we are moste bounde vnto our parentes. The Grekes do call this recompensation of loue and kyndnes to our parentes/antipelargosin / bycause the byrdes called in the Greke pelargi / in the Latyne ciconie/ are sayd to beare on theyr backes / and to fede and cherysshe theyr parentes beyng feble and faynt for age. And among the gentyles/Eneas is cõmended/ whiche toke his father Anchises vpon his owne shulders/and caried hym out from the cytie beyng all on a fyre. Among the same Gentyles / the yonge woman also hath not ben without prayse/which nourished her mother priuely with her owne pappes/wherfore to the loue of god and

Antipelargosis.

Eneas.

Valc. max. li. v. Cit. de pietate erga parentes.

Pietas.

to the

to the loue of our parentes/is gyuen one commune name in the Latyne / that is to wyte pietas. For pietas propicly is called the affectyon or loue towardes god and towardes our parentes / and towardes our countre / whiche is as it were a commune parente of many men/ lykewyse as god is the father of al men. To make recompence to those persones/ by whome eyther we haue receyued / or recouered our lyfe/is a poynt belongyng to pietie or naturall loue. To do a good tourne to them/ whiche haue afore done good to vs/is a poynte of kyndnes. And to our maysters or teachers also we owe excellent and singulare loue & honoure / by cause that lykewyse as of our parentes it is lõge that we lyue/euyn so of our teachers it is longe that we lyue well/ and lykewyse as we may thanke our parentes / and are detters to them for the lyfe of our body/euyn so may we thanke our teachers/ and are dettes to them for the lyfe of our mynde. we are borne brutyshe and beastly (for what els can we make of it)by teachyng and informacion we are made men. Very moche honoure therfore is due to those parentes/ which haue gyuen vnto vs al these thyn

what thyng worde pietas doth properly signifye.

Greate honour/loue / thanke is dueteye to be gyuen to our maysters and teachers.

ges to gether. DIS. what yf both the mother do refuse the yrkesomnes of gyuyng her chyldren sucke/and neyther father nor mother dothe teache and nourtoure them to good maners / but do vse theyr chyldren / as yf they were bonde slaues / and do requyre obedience and seruice of them/to honest dedes. MA. The lesse that they haue ben beneficiall and haue done the office of parentes to theyr chyldren/the lesse honoure is due to thē/ and yet for all that they also are to be obayed and pleased for goddes sake (accordyng to that sayeng of the tragedie. Ik thou were not my father:)except yaduenture they do commaunde or appoynte thynges to be done / whiche are displeasaunt to almyghty god. for than it is mete and accordynge to saye vnto them/ & we oughte to obey god rather than men. Nowe that whiche hathe ben sayd of the parentes / appertayneth also to al those / whiche are ioyned to vs by nerenes of bloud/or which haue done those benefites to vs / whiche naturall and louyng parentes are wont to do to theyr owne chyldren/for to haue begotten the body is the least parte of the offices belongyng to parentes. It doth no doute

Actes. v.

Nota.

doute of it/become vs to be beneficiall to wardes all men/but yet there is an ordre to be vsed in doyng of benefites.

There is an ordre in doyng benefites

Nexte after our father and mother/as euery one is nexte of bloude to vs/so is he fyrste to be holpē and releued/lest our liberalite beyng consumed and spent vpon other fremmed persones/we haue not wherwith to succoure & helpe our owne kynsfolke. Saynt Paule pronounceth that woman to be worse than an infidele which e taketh no care nor prouydeth for her owne householde/not for that it is a more greuous synne not to haue mynde and care of our kynsfolke/than it is/not to gyue credence to the gospell/but for that suche a maner woman dothe not so moche as that benefyte to her kynsfolke which euyn the very hethen women are wont to do to those that ar of theyr kyn/albeit that the faythe and religion of the gospell dothe not abrogate or put away the naturall affections/but dothe make them full and perfyte. And in the gospell our lorde wth disalowe them/which caryng no whytte for theyr fathers and mothers dyd gyue theyr goodes i offryn ges into the treasure of the temple. I wyll adde this moreouer. This precept

1.Timo.v.

The religion of the gospell dothe not abrogate/but dothe make perfyte the affections of nature.

doth not onely appertayne to fathers & mothers/but also it appertayneth to bysshopes/to teachers/ and to offycers and rulers / whiche after a certayne maner done beare the roume and stede of parentes / for to whome so euer honour is cõmaunded to be gyuen / they are agayne cuyn by the same commaundement bydden to do those benefytes and workes / vnto whiche great thanke and honoure is due. And therfore sayntc Paule in the vi. chapitre of his Epistle to the Ephesians/and in other places repetyng this precepte and cõmaundement / doth put both parties in remembraunce of theyr office and duety. And you fathers(sayth he)do not prouoke your chyldren to angre or wrath / but bryng them vp in the instruction and the correctiõ or the chastisement of the lorde/whã he forbyddeth the chyldren to be moued or stirred vnto wrath/he doth exclude lordely rule or gouernaunce/& whan he addeth in the corruption or chastisement of the lorde / he doth commende mylde & gẽtyl teachyng & information to vertuous and godly lyuyng that we shuld be suche maner ones towardes them that are vnder our rule & gouernance as the lorde hath ben to-

Ephe. v.

wardes

wardes vs/ for with what face/ & how for
shame they do complayne of theyr chyl-
dren/ that they ar not thryfty & vertuous
whā theyr owne selues haue taught thē
& brought them vp to ryote/ wantonnes
& vnthriftenes: ¶. Are thā al those long
lyued/ whiche done louyngly honoure &
succoure theyr parētes: ¶. This thyng
hath sayut Paule noted & marked out /
that to this fyrste precepte is added a re-
warde euyn in this lyfe also / but it was
nedeful to speake i such wyse to the grosse
and carnall Jewes whiche lyke infaun-
tes or babes were to be allured & entysed
to workes of vertue and godlynes with
the promysse & hope of temporall cōmo
dite. They beyng hardly & cruelly hand
led in Egypte & also beyng weryed with
long tornayes through the desertes and
wyldernesses/ were meruaylous gredy &
desyrous to come ones into the lande of
promission flowyng with mylke and ho
ney/ & therfore it was added that it may
be well with the / and that thou mayste
be long lyued vpon the lande whiche the
lorde shall gyue to the. And it is very ly-
kely/ that many persones of that people
to whome that lawe was gyuen/ dyd ne-
uer come to the lande that was ymysed

Deutero. v.

to the/which yet for al that had vsed due honoure & loue towarde theyr parentes. But those mē which wone spiritually and ge spiritual thyngs do not loke for the re ward of vertue & kepyng of goddes pcepte here in this worlde/but they wayte after theyr reward in that land of lyuyng peo ple/for it can not be wel with hym/ that lyueth cuyl & vngraciously/& this lyfe al thoughe it be continued & plonged euyn vnto extreme age/yet is it not for al that a lyfe of long tyme/ but rather a momēt and a poynte of tyme/ yf it be compared to that euerlastyng lyfe. That man hath lyued a longe season/ who so euer hath with well doyng here/deserued the eternall lyfe/ and who so euer beynge brought to an ende in short season/ hath fulfylled many tymes/ howe be it euyn in this lyfe also god oftentymes dothe paye the rewarde of louyng obedience and honoure vsed towardes the paren tes/it is some part of rewarde/an honest fame or name. For euyn the commune sorte and moste parte of hethen folke al so dothe hate and abhorre them/ whiche do not regarde theyr progenitours/ and which done cast them into heuynes and discomforte. And it is cōmunely seneto

who hath ben verely longe lyuyng.

come

com to passe that as euery mā hath vsed and behaued hymselfe towardes his father and mother/euyn so do his chyldre vse and demeane theyrselues towardes hym/neyther is there any greatter or more greuous calamite/that may happen to a man/than to haue wycked and vnnaturall or vnkynd chyldren. And vnkyndnes deserueth/that the thynge/which a mā hath receyued vndeseruyng he shall lose and forgo agayne not wyllyng. we are dettours for our lyfe to our progenitours and parentes/towardes whome if we be kynde/it is ryght and reason/that we sholde longe enioy that/whiche we haue taken or receyued. And yet are not those men dysceyued of the thynge here promysed them/to whome it chaunceth not to lyue longe here in this worlde. For eyther this thynge is gyuen/whiche is here promysed accordynge to the lettre/or els some thynge muth more excellent and better than it/for that man doth not disceyue & breake promyse/which promysyng glasse doth gyue a precious stone. By these.iiii.preceptes we are warned and taught/that we sholde be kynde towardes them that haue done vs good/& also that we sholde

do good vnto them / towardes whome we do after a certayne maner represent the person of god. Nowe to represse the grosse malice of the Jewes / those thynges are expressly forbyden / by which one man hurteth another man. Of all iniuries the moste haynous and greuous is manslaughter / how be it in the name of manslaughter are contayned and vnderstanded all affections or passyons / by whiche we do go towardes manslaughter / of the which the fyrst grece or steppe is wrath conceyued in the mynde & hatred. wrath is a sorow or grefe desyryng greatly wreke or vengeaunce. Hatred is olde roted wrath / an affection or passyon at euery occasion redy to hurte. wrath is the more vehement passion or grefe as beyng of a freshe rawe wound / but hatred is the more incurable of the two. Enuye is worse than they bothe / whiche doth interprete & iudge another manues felicite & welthe to be her owne iniurie & hurt. The nexte degre or steppe is wrathe breakyng out into a voyce or sounde of indignation / which voyce our lorde in the gospell calleth Racha. The thyrde degree is grefe breakyng out into a manifest and open railyng or reuilyng worde /

The. v. precepte.

what wrath is.

Hatred.

Enuie.

Math. v. Racha.

worde / as whan we saye. Thou foole. Among men / that man is accused of manslaughter/which hath taken away the lyfe frō his neyghbour. Afore god he is a manqueller/who so euer hateth his neyghbour/that is to say / beareth euyll wyl towardes hym/& wold hym harme/ for we are angry or myscontented euyn with those ysons also/to whom we owe benenolence & good wyll / not to the entent that we wolde hurte them/but that we myght amend them / & we do hate in a man not that thyng whiche god hath made/but that thyng which he hymselfe hath made. The false accuser & the pykequarell in stede of a swerd / of a dart/& of poyson vseth his tonge to kyll men with all. The couetous man / whyles he doth not succurre & releue his nedy & hungry neyghboure / kylleth hym with famen/ for he doutles wth kyll/who so euer wth not saue whan he may saue. Peraduenture his neyghbour doth not dye / what than? yet asmuch as in hym is/whiche dyd not help hym in his necessite/& whā he was in ieoperdy he is kylled & deade. wytches w kyll men with enchauntemētes. The backbyter & slaūderour sleeth men to death/it forceth not not / how or (by what

He kylleth that maye saue & wyl not.

meanes one taketh awaye his neyghbours lyfe. where so euer is a frowarde & malicyous mynde to hurt/there is mannes slaughter. women which with medicines prouoke castyng of theyr chylde afore the due tyme/done cõmytte infant slaughter. Those persons whiche with slaunderous bokes done rayle on any man / apperynge his good fame / done kylle and slee with theyr penne. D. If it be no maner way lawfull to kyll or slee/ what shall we say of warres/and of open iudgementes? MA. In lawfull & ryghtfull iudgemẽtes/it is the lawe selfe that kylleth and not the iudge. Now the law is of god/which commaundeth one mẽbre to be taken awaye for the helth and sauegarde of the whole body / but yet surgeons and leaches do not fall to cutting / as longe as there is by any other waye hope to recouer helth/so lykewyse it belongeth to a chrysten iudge or prince and ruler / not to come vnto the ponyshement of deathe/excepte he haue fyrste assayed al other wayes/and whan none other way wyl helpe be compelled therunto. He that iudgeth corruptely / or whiche mysuseth the lawes applyenge them and makynge them serue to his owne

A similytude betwen a iudge or a prince & a surgeone.

A notable sentence.

owne priuate hatrede or aduauntage/ although the malefactoure be worthy death/yet doth the iudge commyt manslaughter. As touchynge warre/what shall I say? wolde god that all men dyd so abhorre warres/as though it were parrycidye there to kyll any man/in as muche as euery christen man is brother to other. But in a batayle ryghtfully begonne and lawfully made/the law doth kyll & not man. But the prynce whiche begynneth warre not of necessyte/nor for the loue and fauour of the commune weale/but for his owne priuate affections/he doth commytte so many murdres or manslaughters/as there be men that eyther done dye in that batayle/or els dryuen to starue for hunger. Adde this moreouer/who so euer eyther for hatred/or for hope of praye/doth runne to batayle/although he doth slee no body/yet is he a manqueller/for there wãted not wyll/but there wanted to the wyll power or occasion. D. what if a priuate persone bearyng none office/doth kyll one that inuadeth hym in his owne defence? MAG. If sure and vndouted death be thretened hym/and there be no waye to auoyde or escape. I wolde coun-

Of warre

Nota.

A notable question.

An answere.

counsayle hym / that is a perfyte man hartely to desyre and call for helpe of god/which is oftentymes more nerer at hande/than we do beleue/seyng that we do rede/that cuyn a dragon beynge wakened with the crye of hym of whom she had in tymes afore passed ben fedde and nourysshed / hath runne vnto hym / and delyuerȳd hym frō theues. In this case if he had leuer to be kylled/than to kyll. I wolde iudge that he hath done the office and duetye of a Christen man. But to that / that it myght be lawfull for a man to saue his owne lyfe / by kyllyng of his aduersarie / that els wolde slee hym/many thynges are requyred/whiche to pursue and speake of here / it is no poynt of our present purpose. DIS. what saye you of them that fordone theyrselues? MA. If they be not men/ they do not commyt manslaughter. I except onely such dysease of the mynde/ which taketh awaye reason and all iudgement. DIS. what of them whiche done eyther kyll themselues / or shorten theyr owne lyfe with fastynges / watchynges/colde/nakednesse / & such other ponyshynges of the body? MA G. If hypocrisie be ioyned therto / they are

Nota.

manquellers. If theyr mynde be pure/ theyr offence is the lyghter/namely if they doo excede measure/ for desyre to helpe theyr neyghbour. For charite excuseth many thynges. The moste haynous and cruell iniurye agaynste our neyghboure is manslaughter. Nexte to it is adulterye/for as vnto the husbonde there is nothyng ioyned more nere/ nor more dearly beloued than is his lawfull wyfe/so is there none iniurie more intolerable/than the defylyng of his wyfe by adulterye. And all be it that adulterare in the Latyne tonge/ and lykewyse moichcuein in the Greke tonge/ is a worde generall to all maner of corruptyng (for both he is sayd/adulterare monetam/which corrupteth the coyne/and also they are sayed adulterare verbum dei/which done handle the word of god not syncerely but with corrupt mynde & affection) yet for all that the more often and cõmune vse hath applied this word to the breakyng and violatyng of wedlocke/by the vnlawfull fleshely dealyng of man and woman to gether. Neyther done they saye amysse/which do thynke by this commaundement to be forboden all maner vnlawfull vse of fleshely plea-

Charite excuseth many thynges.

The. vi. commaundemẽt.

sure/of which sort are incest / bothe outwarde and spirituall / buggerie/ fleshely medlyng with spirites or brute beastes/ all vncleanesse or pollution/ finally synngle fornication / which is so the lyghtest and smallest offence in this kynde / that yet otherwhyles by the reason of the circūstances / it is made a more greate and greuous offence thā aduoutrie / ye more ouer euyn in lawfull matrimonie also is commytted adulterie if they do vnmeasurably serue theyr fleshely appetite and luste/ or if they deale together after such fashyon / that of that acte there be no hope of chyld vnto be begottē. They ad also hereunto spirituall adulterie which is commytted in euery deadly synne/ but most specially in apostasy/ whan any mā goth away from the worshyppyng of very god / vnto the honouryng of the deuylles / wherof we haue spoken in the fyrst precept. Nowe consider me the conuenient and comely order. The. iii. fyrst precceptes done appertayne to god / than whome nothynge is better / or more to be loued. The. iiii. precept appertaynyth to the parentes / to whome most honour is due nexte after god. The. v. appertayneth to the lyfe and body / whiche is

Synngle fornicatiō is other whiles by reason of the circumstances a more greuous offence / than aduoutrye

The husbōde may cōmytte adultry with his owne wyfe.

Spirituall adulterie.

The conuenient order of the commaūdementes.

the

the dearest and best beloued possession / that euery man hathe. The fyrst precepte concernyth the wyfe/whiche is one flesh with her husbonde. The.vii. appertayneth to the outwarde goodes / but yet without whiche we can not lyue/wherfore he that spoyleth or robbeth a poore man of his necessaries / as moche as in him is/he taketh away his lyfe frõ him/ for of those dyd a certayne hethen poete saye very truely / that money is the lyfe vnto sely wretched men. And the name of theefte/whiche in Latyne is called furtum/is a generall worde vnto them/that steleth out of the cõmune treasure house/ whiche are called peculatores/and vnto them that cõmitte sacrilege/by takynge away halowed or holy thynges/to them that stealen away other mennes sheepe or catayle/whiche in the Latyne tonge are called Abigei / vnto those that stealen awaye other mennes seruauntes or chyldren which are called plagiarii/vnto rouers on the see/and those that robbe mẽ by violence/and after a certayne fourme of batayle/whiche are called pirate and predones/and to them that done pryuely take away other mennes goodes/ and these kyndes of theefte are knowen to

Hesiodus.

Furtũ in Latyn/ theefte in Englyshe/ ar general wordes and commune to many thynges.

euery man/but these that folowen at in dede more close & secrete/but yet as myscheuous and as synneful as the other be cause I wyll not saye more myscheuous and more synnefull. DIO. which be thoser MAG. He that defraudeth his hiered seruaunt of his due rewarde/in dede he is not called a theffe/but he is a these in very dede. He that boroweth any thynge/or receyueth any thyng delyuered to hym of trust/to kepe or kepeth it with suche mynde and purpose/that if he myght/he wolde neuer restore it/he is no lesse a these/than is he which breaketh vp another mannes cofres/and so taketh away an other mannes goodes. Lykewyse the workeman/which eyther doth not perfourme that whiche he hath promysed/or whiche is .x. dayes of fynishyng that thynge/whiche he myght haue fynished and made an ende of in .v. dayes/yf he doth take his whole reward he is a these. As for suche persones/whiche by crafte done appayre and worsen the commune coyne/what nedeth it to speake of them? Or what nedeth it to speake of disceyuers/which done sel counterfayte stones in stede of very naturall precious stones/or whiche with some o-

Poyntes of theft/but not so named.

Nota.

ther

ther lyke diſceyte done begger they? ney
ghboure? Or what of marchaunt men/
which wyll ſel they? wares not for ſo moch
as they ought/but as dere as they can?
They call it lucre or gaynes/but in very
dede it is theſte. The ſame thynge is to
be ſayd of them/that done engroſſe and
dye vp any kynde of wares whole into
they? owne handes to thende that they
may ſell it as they lyſte. Neyther can ex
cuſe tauerners or wyneſellers and cat
ters/bycauſe it is gone into a commune
cuſtome/that they doo ſell water men
gled with brymſtone/or lye in ſtede of
wyne. Neyther are myllers/bakers/
and taylers/whiche done eyther ſcale/
or corrupte and ſtroye another mannes
thynge/therfore no theues/bycauſe it is
a thynge cuſtomably done of very many
men. Certayne men do ioyne hereunto
clerkes and preſtes/whiche done receyue
and take the ſtypendes and rentes of the
churche/and doo not care aboute to doo
thoſe thynges/for whiche ſuche ſtypen
ges were inſtituted and ordayned. Or
els ſuche as take the frutes and profites
of a benefyce/and haue no myndes to
be preſtes. Briefly it is theſte/what ſo
euer thou ſhalt be compelled to reſtore/

yf thou be of habilite and power / for he is a thefe also / whiche robbeth any man of his good name / and also who so euer with crafte and subtylte dothe corrupte the symple mynde of a yong damoysell. There resteth behynde thre preceptes / of whiche the fyrste restrayneth and holdeth backe the tonge / the other two the concupiscence and luste or desyre of the mynde / and they are rather declaratiõs of certayne of them that are heretofore reherced / than newe peceptes / for yf he that hurteth his neyghboure with false wytnesse / doth it for loue of lucre and aduauntage / it appertayneth than to the viii. precepte of thefte. If he dothe it for hatred / than appertayneth it to the .v. precepte of mãslaughter. Now so great was the grosnes of that people of the Iewes / that they dyd beleue / that there was no manslaughter / but that whiche was done with an iron weapõ or a staffe and yet is the tonge more noysome and hurtfull than any weapon of yron and stele. Neyther is it moche amysse or agaynst reason / lykewyse as vnder the name of manslaughter is comprehẽded all maner hurtyng of thy neyghboure / euyn so vnder the name and tytle of fals wytnesse

The .viii. cõmañdement.

The tong is more noysom thã any weapon.

wytnesse al maner hurte and damage to be contayned/which we do to our neyghboure by the meane of our tonge / but Moyses dyd put a notable and a great exaumple / for false wytnesse doth comprehende also periury / for in the olde tyme bothe the iudges were sworne that dyd examyne and take knowlege of any matter / and the wytnesses also were sworne / that made aunswere And he doth no lesse kyll a mā/which oppresseth an innocent person with false wytnesse / than doth he that sleeth with a swerde. Neyther is he any whytte lesse a robber or a theefe/which putteth his neighbour from his goodes by corrupte iudgements or false wytnesse/thā is he/that spoyleth hym by open robberye. The mynde and purpose is all one. The wyll is all one/ onely the instrument is chaunged.

Upon this rocke done all those strykes theyr shyp which eyther by backbytyng or flatteryng / or by crafty counsayles/or els by corrupte doctrine / done hurte his neyghboure / whiche thynges the more that they are contrarie vnto christiane charite/by so moche they do come nerer vnto deadly synne. The other two precepte are put ioyntly both to gyther. The.ix.and the.x.precepte

Exodi. xx. In Exodi in this wyse. ¶ Thou shalt not desyre the house of thy neyghboure/ neyther shalt thou desyre his wyfe/ nor his seruaunt/nor his handemayde/nor his oxe/nor his asse/nor any of all the thynges that are his. In Deuteronomio they are put in this wyse. Thou shalte not desyre the wyfe of thy neyghboure/ not his house/not his land/not his bōdman not his handemayde/not his oxe/ not his asse/nor any of all the thynges that do belong to hym. If thou do separate and departe the concupiscence & desyre of the wyfe/from the concupiscence of the other possessions/than shall they be two commaundementes/of the whiche the formore appertaynyth to adulterye/the lattermore vnto theste. ¶ I. what neveth these two cōmaūdemētes? Doth not he that forbyd the an cuyl deduu so doyng forbyd also an cuyl wyll and an cuyll desyre? M. This thyng was done bycause of the rudenes & grosnesse of that people/which bycause there was no penaltye set or appoynted by the lawe vnto a lewde & vngracious desyre/ wolde els haue beleuyd/ that that thynge had ben no synne afore god which is vnpunyshed among mē/not for that it is no syn/

bus

but for that mannes thought is mouea
ble and ofte tournyng/ and the dede may
be proued/but the wyll is knowen only
to god. D. But why was not concupis-
cence or delyre expresly mentioned and
spoken of in the pretept or commaunde-
ment that forbyddeth periurye and man
slaughter? M A. There are some men
that do make aũswere in this wyse/that
the affection & the delyre of fleshely plea-
sure/ and the delyre of hauyng/ that is
to say/lecherye and couetousnes ar more
inwardely roted in all men by nature/
than are the delyre of periurie and man-
slaughter/ for from these we do abhorre
rather vnlesse it be so/ that a violent de-
syre and passion doth oppresse the iudge-
ment of nature. But the nation of the
Jewes was more enclyned to vẽgeaũce
thã vnto fleshely luste/ & therfore it was
permitted them to gyue a lettre of de-
uorcement. But as me semeth(that I
may saye my mynde without any man-
nes grefe or displeasure) Concupiscence
here in this place doth not so moche sig-
nifie what so euer maner delyre of ano-
ther mannes wyfe or of another mãnes
possession/as it doth betoken the enforce
ment or endeuoure & goyng about to do

why the de-
syre of periu-
ry & of mur-
dre were not
expresly for-
bydden.

Deute. xxiiii.

How concu-
piscence is ta
ken in these
ii. precepte.

an euyll dede (Lykewyse as we are sayd in the Latyne touge appetere aliquem insidijs/not for that we haue hurt hym/ but for that by worckyng traynes and lyeng in wayet/we haue gone about to hurte hym) but that grosse people wold haue iudged it to be no synne/the attēptyng of aduoutrie/& the goyng about to do theste/onlesse it were also brought to passe/and doon in very dede/for els not euery desyre is straycht wayes synne/ as for exaumple/yf a man do desyre to wedde a woman to his wyfe/yf it shulde chaunce her husbonde to decease/or yf a man dyd couete and desyre another mānes possession to be made his owne/by gyfte or by purchace. Neyther is euery theste ponyshed with deathe/neyther euery endeuourment and attemptyng of adulterye/for men are not ponyshed/except they be taken in the dede doyng. But manslaughter commytted is ponyshed with death/and the attemptyng of it/or the goyng about to do it/draweth a man into daunger and peryll of iudgement. For this cause is concupiscence expressly forbyden in those thynges/in whiche the onely attemptyng is not ponyshed. Yette I do see certayne men to

haue

haue labourrd about this that he might reduce all preceptes eyther byddynd or forbyddyng any thyng to be done vnto these.x.commaundementes afore reherced / and they do referre euery one of the kyndes of deadly synnes (which are accompted.viii.in noumbre) to some one of these preceptes/but with dilygence verely more busye than earnest. For after this maner there is made a confusion & menglyng to gether of all the preceptes, whyls otherwhyles all are cõprehended vnder one precept & otherwhyles agayn one & the same are comprehended vnder dyuers preceptes. Beslydes this seyng that these lawes were gyuen to the vplandyshe & rude vnlearned people(and a lawe ought to be playne / clere / & open) howe could the Iewes suspecte or deme/ that vnder the name of adulterie is forbyden all maner stupre & fornication/ though it be neuer so syngle: or els that vnder the tytle & name of manslaughter is forfended all maner malyce or euyll wyll: It is therfore after my mynde the more symple & playne way/to saye/that these.x. cõmaundementes were gyuẽ to the intractable & stourdy people/as fyrst rudimẽtes or principles/that they shold

Nota.

not fall into all vyces and synnes / but that from these fyrst principles & begynnynges they shold profyte & go forward vnto the other preceptes / which are innumerable both in the law / & also in the prophetes & also in the prouerbes of Salomō / vntyll they myght come vnto the euangelicall perfection / wherof certayn both exaumples & also counsayles & cōmaundementes are cōtayned also euyn in the bokes of the olde testament. And therfore our lorde the best interpretour and expositour of the lawe / aunswereth to the ponge man in this wyse. Math. xix. If thou wylt entre vnto lyfe / obserue thou & kepe the cōmaundemētes / shewyng that the. x. commaundementes of the law are the begynnyng and fyrste entrynge in vnto godlynes / but not perfyte religion and holynes. But for as muche as thou in this communication playest the parte of one that is ignorāūt and an infaunt / it is ryght and reason that thou be content in the meane season with these rudimentes and fyrst instructions. There resteth nowe behynde prayer / wherof the best forme and maner is that / which our lorde hymselfe hath prescribed and taught to vs. The pater noster. Math. vi. And lykewyse as Peter

whan

whan he dyd profesſe Chriſte to be the ſonne of the lyuynge god / ſpake in the name of all the apoſtles / euyn ſo he that doth ſaye the crede / doth pronounce and ſpeke it in the voyce of the whole church For it is one and the ſame fayth or beleue of all chriſten men. Lykewyſe who ſo euer maketh his prayer accordyng to the forme and maner taught of our lord he doth praye in the voyce of the whole church. This thyng is very well ſhewed and betokened by thoſe pronownes. No bis / nos / et noſtra / id eſt / ws / we / and owers. And prayer is vnfrutefull and in vayne / if fayth and charite be not preſent. Fayth gyueth boldenes and truſte. Charite gyueth heate and feruoure / for who ſo euer doutcth or diſtruſteth / doth not beleue hym that ſayd / what ſo euer thyng you ſhall aſke of my father in my name / he wyll gyue it you. And who ſo euer is without charite / y^t man prayeth faynt ly / and he prayeth more for hym ſelfe / than for other men. But as there is but one ſpirite of al the ſonnes of god ſo do they all praye with one voyce for eche one particuler perſon / and eche particular perſon prayeth for all the whole multitude / callyng vpon their heuenly father /

Math. xvi.

Prayer with out faith and charite / is vayn and vnfrutefull.

Fayth.

Charite.

father / to whome they are by Christe
newborne agayn that his name myght
be glorified & honoured throughout the
whole worlde / yt all men myght reioyce
and boost of theyr cõmune father / and no
man of hymselfe / that the tyrannye of
synne beyng expulsed / his spirite myght
raygne in the myndes of all men / that
lykewyse as in that heuenly citye there
is no rebellyon agaynst god / euyn so in
this citye or cõmunalty labouryng and
enforcyng it selfe vnto the symylitude &
lykenes of it / & beyng ordayned & apoyn
ted to the inheritaũce of it / all operatiõs
and workes may be dispoled & ordred ac
cordyng to the wyll and pleasure of that
moste hygbe & soueraygne father & ruler /
in whiche particle and parcell is shewed
both the reward & also an exaumple / for
who so euer doth in earth repayre & sub-
due his owne wyll / & doth obey the wyll
of god / goeth straygbt way to the heuen
ly lyfe / where is no stryfe or batayle at al
nor any rebellion. And the chyldren bone
in the meane seaseon here in this lyfe
(whiche is a continuall warrefare) de-
syre none other wages or byttayll than
that theyr capitayne wyl gyue vnto the
the meate and nouryshemét or fode both

of the

of the mynde and of the body/that they may be strong & able to do theyr offyces and duetyes stoutly & manfully. They do not despyse honours/not ryches/not pleasures of this worlde/not treasures/they do onely despyse thynges necessary to the lyfe of the body/& to the helth and sauegarde of the soule/ for these thynges are comprehended vnder the name of dayly brede. And to the ende that there myght be full & perfyte concorde bothe betwen the father & sonnes / & also betwen the brethern selues one with another of the they do pray and despyse/that he wyl forgyue the humayne trespasses / without whiche men do not lyue in this worlde/ whiche thynge they are not wyllyng to obtayne except theyrselues/by forgyuēg eche other the offences and trespasses cõmitted amõg them/shall haue prouoked the mercye & gentylnes of theyr father towardes themselues / for it is agaynste all ryght and reason to despyse that god beyng offended & displeased sholde forgyue man / if one man beyng much lesse and more sleyghtly offended / wyll not forgyue another man. Finally & last of all/whyles they do consydre & remembre howe benygne a lord they haue & howe louyng

The. v.

The. vi. and. vii.

owne onely begotten sonne vnto the death to thend that he myght raunsome and delyuer them from the tyranny of the deuyll / they do praye that they may not by his suffrãce bedrought agayn into the power of that wycked fend / & so be drawne into temptation that they shold deserue to be dishcrited of theyr good father. ℣. who do they not desyre euerlastyng lyfe. ℟. By cause it belongyth to good souldyers, onely to do the offyces & busynesses / which theyr capitayne hath cõmaunded & appoynted them / takyng no thought or care for theyr reward and it is the propretie of good chyldren to laboure and endeuoure theyrselues hereun to onely / that they may haue theyr father wel cõtented & fauourable & louyng to them / takyng no maner care for theyr inheritaunce / namely seyng whan that they haue suche maner a father / than whome there is none more ryche / none more good & lyberall / none more true of promysse. Of the Pater noster I wyll make no longer processe at this tyme. There are communitaries & exposicions vpon it / made by ryght holy & well learned men redy & ethe to come by & specially of ℣. Cyprian. If thou wylt take the la bou-

why in the Pater noster there is not desyred euerlastynge lyfe.

That paraphrase vpon the pater noster is translated into englyshe by one of ℣. Mors doughters.

labourest to rede the paraphrase whiche I made vpon it many yeres ago / thou shalt to gether bothe praye / and also in prayenge learne the fourme & maner of prayeng / at the least wyse this profyte thou shalt attayne and get thereby (except I be begyled) that thou mayst come somwhat the more instruct & prepayred vnto the readynge of those commentaryes & bokes / which I spake of before.

☞ Thus endeth the dialoge / called the instruction of the christen faythe / made by the moste famous Clarke M. Erasmus of Roterdame. ☜

¶ Imprynted at London in Fletestrete / by me Robert Redman / dwellyng at the sygne of the George / nexte to Saynct Dunstones church.

CVM PRIVILEGIO